

COMPENDIUM OF THE COVENANTS.

VIZ.

I. Of WORKS. And who are under it.

II. Of GRACE. And who are in it.

Distinguished into

1. The COVENANT of Redemption.
2. The COVENANT at Mount *Sinai*.
3. The NEW COVENANT.

Wherein each of these are compared with the other; that the Difference, between them, may be the better discerned: Wherein also, our covenanting with God, is considered.

By WILLIAM NOTCUTT.

Pfal. xxv. 14. The Secret of the Lord is with them that fear him, and he will shew them his Covenant.

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BRITISH MUSEUM

COVENTRY

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THE PREFACE.

MANY great Gospel-Ministers have written largely, and excellently upon the Covenants; and yet there is room for others to bestow their Time and Talents on this important Subject. I had no Design, in my undertaking this Work, either to promote any private Opinion, or to gain-say what others had done before me; tho' after I had begun, Occasion was given me, to take notice of the Objections contained and answer'd in the fourth Chapter. I had no thought of doing better than they; but had two Things, principally, in my View, in this Undertaking;

I. To bring the Matter into a less Compass than many others had done, before me; yet endeavouring, that nothing material might be omitted. And thus, I suppos'd, it would be better prepared for such as could neither well spare the Money to purchase, or Time to read their larger Treatises.

II. My Design was, also, to put it into a plainer, and more familiar Dress, than many of my Brethren cared to do; and, by this means, I hope I have prepared it for Christians of the lowest Rank, without Injury to others; therefore I have purposely left out such Words and Terms, as, I thought, would not be easily understood, by ordinary Capacities. I find, that tho' there are several Treatises of the Covenants al-

ready in the World; yet many good Christians seem much at a Loss, how to distinguish between them: I have met with some, that think the Covenant at *Sinai*, was a Covenant of Works; because of the Rigour and Terror of its Administration; and because the Moral Law was given to *Israel* at the same time.

I have met with others, that think, we are now, partly under the Covenant of Works, and partly under the Covenant of Grace: because the Covenant of Grace requires good Works, to be performed, by all that are under it.

Also I often meet with some Christians, that hang too much upon the Covenant of Works; even while they profess to expect Salvation by the Covenant of Grace: These are comfortable while they think they do, or live better than at other times: and are down, in their Hope, when they think they come short in Duty.

I hope these things are set in a true Light, in the following Treatise. It is of very great Concern, to have the Mind rightly informed, about the Nature of the Covenants: for all our Notions of the Gospel will be framed, according to our understanding of this Settlement; and this, also, will be an excellent Help to understand many Texts of Scripture, both in the Old and New Testament; and serve to guide our Faith and Christian Practice. And it is a Matter of the highest Importance in the World, to be within the Bonds of the Covenant of Grace; and a great Privilege also to know it. May the God-Keeping-Covenant add his Blessing to this Attempt, and make it both profitable and comfortable to all sincere Christians, *Amen.*

W. N.

COMPENDIUM OF THE COVENANTS, &c.

CHAP. I.

Of a Covenant in the more common and general Acceptation of the Word, between Man and Man, and between God and Man.

First. **A** COVENANT is an *Agreement* between Man and Man, or between two Parties, to be perform'd by each Person or Party, for himself. As for Example,

1. When one gives a certain Sum of Money for so many Sheep, or for so much Corn; in which Covenant, they both agree upon the Number and Kind of Sheep, and upon the Measure and Kind of Corn; other Sheep or other Corn, than what they both agreed upon, is not according to the Covenant, or Agreement.

2. A Covenant is when one Man agrees with another, to give so much Money, or such a Kind and Quantity of Goods, for the Redemption of one or more out of Captivity: Not *any* Man or Men, but *certain* Men who are named in the Covenant; for Deliverance of other Men, though of the same Number, is not according to the Agreement. Such was the *Covenant* of Redemption
between

between the Father and the Lord Jesus Christ, about the Redemption and Salvation of the lost Sheep, and captive Souls.

(1.) The Lord Jesus Christ, on his part, agreed to give the *full Price* demanded by divine Justice for their Redemption.

(2.) On the other hand, God the Father promised to give to Jesus Christ a *Seed to serve him*, of such Persons, and such a Number, as was agreed on between them both.

Secondly. A *Covenant* in proper Speech, is the Agreement between Man and Wife, in lawful Marriage; wherein they agree to take each other into such Relation, to answer the several Duties belonging to each of them in that Relation. *Malachi ii. 14. She is the Wife of thy Covenant*; or, Thy Wife by solemn Covenant. It has pleased God to illustrate his Covenant of Grace, with Men, under this very Term and Similitude; of a Man's taking a Woman into a Marriage Relation; wherein they become *One* in Name and Interest: The Wife partakes of the Honour and Estate of the Husband, and so differs from a Servant; yet is she to honour and obey her Husband: So must those that are married to Jesus Christ, by Faith; tho' they stand in this near Relation to Jesus Christ, and share in Honour and Estate with him, yet they should remember what they were; He is their *Lord* as well as their *Husband*. *He is thy Lord, and worship thou him*, *Psal. xlv. 11.*

Thirdly. The Word *Covenant* is used in Scripture, for a *Command* relating to some Duty to be perform'd; so the Ten Commandments are called a *Covenant*, *Deut. xiv. 13. And he declared unto you his Covenant, which he commanded you to perform, even ten Commandments, and he wrote them upon two Tables of Stone.* And hence the whole Word of God was wont to go by the Name of a *Covenant*, *Psal. xxv. 10. To such as keep his Covenant and his Testimonies.* That is, observe the *Word* of God as a Rule of Faith and Life. So that a *Covenant* in this Sense, is the Signification of the Will of God, how he will have us behave, both towards God and Men. And when

when the sincere Servant learns the Will of God, he is heartily concern'd to keep Covenant with God. *Psal. cxix. 4, 5. Thou hast commanded us to keep thy Precepts diligently: O that my Ways were directed to keep thy Statutes!* Thus they desire to be ever under the Bonds of the Covenant; for no Bonds are stronger to bind a Soul close to Duty, than the Bonds of Love and Grace. *Psal. cxvi. 16. O Lord, I am thy Servant, truly I am thy Servant, thou hast loosed my Bonds:* Thou hast saved me from my Obligation to Punishment; thou hast loosed my Bonds of Captivity, and my Bonds of Iniquity. And now the very Bonds which thou hast loosed shall tie me closer to my God and to my Duty.

Fourthly. The Word *Covenant* is taken for an express Prohibition; or God's forbidding any Act or Practice of Sin; or the doing something that would have been in itself indifferent, till God had forbid it; such was the Covenant of Works, which carried in it more the Nature of a Threatning than of a Covenant; yet it is called a Covenant.

Fifthly. The Word *Covenant* is taken for a free Promise. *Genes. ix. 9, 10.* God speaks of establishing his Covenant, not only with *Man*, but with *Beasts* of the Earth: But *Beasts* are not capable of making a *Covenant*; but they are capable of receiving the Good of a free Promise. So *Gen. xvii. 7, 8.* When God established his Covenant with *Abraham*, God said, *I will establish my Covenant between me and thee, and thy Seed after thee, in their Generations for an Everlasting Covenant, to be a God to thee and to thy Seed after thee.* The Apostle, *Rom. iv. 13.* does not call this God's Covenant with *Abraham*, though it was a Covenant; but he calls it a Promise; for the Promise that he should be the Heir of the World. So *Gal. iii. 16—18.* we find the Terms Covenant and Promise often used one for the other by the Apostle; Now to *Abraham* and to his Seed were the Promises made. This I say, that the Covenant that was confirm'd before, of God in Christ, God gave it to *Abraham* by Promise.

Sixthly. The Word *Covenant* is taken in Scripture for a Will, or Testament: So the Covenant of Grace is called the

The Will and Testament of our Lord Jesus Christ. For which Reason the Bible is distinguished into the *Old Testament* and the *New Testament*: The Old Testament setting forth the Covenant at *Sinai*; and the New Testament, setting forth the New and better Covenant, or Testament of our Lord Jesus Christ. Yet we must allow, that there is much of the Gospel in the Old Testament, and much of the Law in the New Testament. Christ himself is the Testator, or he that confirm'd it by his Death; wherein he bequeaths to his People all the Blessings of his Purchase. The original Words, both in the Old and New Testament, most commonly used for a *Covenant*, do signify a *Will or Testament*, or Disposal of an Estate and Goods for the Benefit of the certain Survivors. So that God's new Covenant, or the Covenant of Grace, is the Model or Platform of God's Way of Salvation of Sinners, by Jesus Christ, and of giving them all necessary Grace in the Way thereto.

Seventhly. The Word *Covenant* is taken in Scripture, for the Soul's *Consent* to the *Terms of the Covenant*; and the solemn Promise that any one may make of observing God's Revealed Will, as their Rule of Faith and Practice. *Nebem. ix. 38. We make a sure Covenant, and write it and seal it.* Covenants between Man and Man were sometimes transacted with much Solemnity. And surely then, our covenanting with God should be so; when we have to do with a jealous God, that searcheth the Heart, and can *avenge the Quarrels of his Covenant*. In one or other of these Acceptations of the Word *Covenant*, we are to understand the several Covenants, that we read of in the Word of God. I will close this Chapter with this Note, That a *Covenant*, properly speaking, is an *Agreement between Equals*, and as near as they can upon *equal Terms*. But the Covenants between God and Men, are between superior and inferior, (not as Master and Servant, who are Equals as they are Fellow-Creatures, tho' not Equals in Relation; But) God as our Creator, and absolute Sovereign and rightful Disposer: he enters into Covenant with his Creature, the King with his Subject; Injured Majesty with a Rebel, and
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that actually under Condemnation : Therefore God's Covenant with Man is between two very unequal Parties ; so that there is no room for a Creature to indent with his Maker, or the Subject, or rather a Rebel, to stand upon Terms with the King ; his only Way is, to sue for Mercy, for free Pardon ; and be glad to obtain it upon any Terms that the injured King shall think fit to offer. So that God's Covenant is free Pardon and Life, to every one that will accept of it, and become the King's good Subject. Thus we see that God has chosen to deal with his People, in every Age, by way of Covenant. And Grace ever inclines the Soul to keep Covenant with God, and to expect their Portion as settled and convey'd by Covenant.

CHAP. II.

Of the Covenant of Works. When made, and with whom : What the Terms of it. This Covenant broken. Impossible for fallen Man to get to Heaven this Way. The Necessity of another Covenant. The Lord Jesus Christ stept in to the Relief of fallen Sinners, and became a Surety of a better Covenant.

I Don't speak of the Covenant of Works first, because it was first in *being* ; but because it was first *revealed* : the Covenant of Grace lay hid in the Breast of God, till after the Covenant of Works was broken : And then God began to publish the free Grace of his everlasting Covenant.

In treating of the Covenant of Works, we are to consider,

First. That God made Man upright, in his own Image, which consisted in Knowledge, Righteousness and Holiness. God having written his Laws in Man's Heart, thereby made him capable of doing whatsoever God should require of him.

Secondly. God made the Covenant of Works with Man, in his upright State, for himself and for all his
B
Posterity.

Posterity. Therein *Adam*, the first Man, was a *Publick Head*. He did not covenant as a *single Person*, but as a publick Representative of all that ever should come after him. *Rom. v. 12.*

Thirdly. The Terms of that Covenant were, *Do this, and live.* *Gal. iii. 12.* *The Man that doth them shall live in them.* That Law requires such as are under it, that they *continue in all things written in the Book of the Law to do them.* And in failure thereof this Covenant will follow them with a Curse; *Gal. iii. 10.* By that Covenant Man was forbidden the use of one of the Trees in the Garden of *Eden*, upon Pain of Death; *Gen. ii. 17.* This was called *the Tree of Knowledge of Good and Evil.*

Fourthly. Man was under the strongest Obligations to comply with the Terms of that Covenant; and every thing else that his Lord should require: and if he had not complied therewith, even that Refusal had been his Sin.

Fifthly. This Prohibition was no Part of the Moral Law, which God had written in Man's Heart; but a certain Test, chosen out on purpose, for a Trial of Man's Obedience to his Creator and Sovereign Lord. That *Tree of Knowledge of Good and Evil* had no Virtue at all in it, to make Man more wise, or knowing, or happy; but it bears that Name, that it might signify to Man, that if they did break the Covenant, they would know to their Cost and Sorrow, both what *Good* they had lost, and what *Evil* they had brought upon themselves and their Posterity both in Soul and Body.

Sixthly. This Prohibition was of such a Nature, that if Man did transgress in breaking this Covenant, he would be guilty also of the Breach of all the Commandments at once. As all the Law of God is summ'd up in these two, *Love to God and Love to our Neighbour*: In the first Sin, *Adam* shewed his Want of *Love to God*, in not keeping his Commandments: *He that hath my Commandments and keepeth them, he it is that loveth me; John xiv. 21.* And he shewed his Want of *Love to his Neighbour*, in ruining his Posterity, only to gratify his Senies and Curiosity. There is the Seed and Root of all actual Sin.

Seventhly.

Seventhly. By the Breach of this Covenant, fallen Man laid himself under the Curse and Condemnation of the Law; and became liable to all Miseries in this Life, and to eternal Miseries in the other World; and was unable to pay his Debts, and free himself from eternal Imprisonment in Hell.

Eighthly. Man, now fallen, is utterly unable to perform the Conditions of the Covenant of Works; being blind in his Mind, and cannot know his Duty; hardened in his Heart, and rebellious in his Will, and has no mind to do, or so much as to know the Will of God; corrupt and carnal in his Affections; foolish in his Choice; loving Sin, hating Holiness; therefore fallen Man can never obtain eternal Life by that Covenant; that Door of Salvation is entirely shut up; God has *concluded all under Sin*, both *Jews and Gentiles*; there is none righteous, no not one; *Rom. iii. 10.*

Ninthly. It is impossible for fallen Man to be justified by the Works of the Law. He cannot satisfy the Law for his *old Debt* of original Sin; for all his actual Obedience is due to God and his Law, and cannot make amends for former Sins. Besides, whatever good thing any Man may perform, it cannot be done by fallen Man in his own Strength. If the Conditions of the Covenant of Works should now be made *milder*, by the Grace of God in Christ, than once they were, as some have thought, and God should make such a merciful *Abatement* of the first Demands of the Law, as to require but *one good Action*, or *one good Word*, or *one good Thought*, as the Condition of our Justification; fallen Man, of himself, could not perform that Condition: he *cannot think a good Thought*. *Abraham* himself was not justified by *Works* before God; his *Faith* was justified by Works, but not his *Person*; and he was justified before *Men* by his Works, but not before *God*.

Tenthly. There was an absolute Necessity of *another Way* of Salvation; and that Way Infinite Wisdom has found out by the Settlement of the Covenant of Grace made with Jesus Christ, to save his People from their Sins, and from eternal Death, and bring them to eternal

Life, through the Merits of Jesus Christ. The Obedience and Death of Christ, as a Surety for his People, is that perfect Righteousness, that every way answers the Demands of the Holy Law: nay, it *magnifies the Law, and makes it honourable*; it honours the Law more than all the Obedience of mere Creatures could ever have done. Thus the Lord Jesus Christ fulfill'd the Conditions of the Covenant of Works in his own Person. As he was made *under the Law*, Gal. iv. 4. so the Law requir'd of him the best Obedience that he could bring to it as *Man*; but the Law of God could not lay claim to his Obedience as he was *God*: for so he was infinitely above the Law; so that though the Lord Jesus Christ had no need (as the Priests under the Law) to offer Sacrifice *first for his own Sins*, yet as Man he must obey the Law for himself, being *made under the Law*; yet there was Infinite Merit in his Obedience, as it was brought to the Law by him that was *Very God*, as well as *Very Man*. Thus, as the close Union of the human Nature with his divine Person gave Value to his one *Offering*, (for his Blood was the Blood of him that was *Very God*) so the same Union gave Value to his Obedience. I shall conclude this Chapter with this Question, Whether the *Jews*, under the Old Testament, were under the Covenant of Works? *Answer*; No. They were under the Moral Law as a *Rule* of Life, but not as a *Covenant* to seek Life by. They are often said to be under the *Old Testament* or the *Old Covenant*; but that is not intended of the Covenant of *Works*, but of the Covenant made with them at Mount *Sinai*; wherein they were directed to Jesus Christ, the one great Sacrifice for Sin, and to the sprinkling of his Blood under proper Types thereof. Had they been under the Law as a Covenant of *Works*, then they would have been under two differing Covenants at the same time; and thus the Moral and Ceremonial Laws would have clash'd one against another. The Moral Law would have sent them *into themselves* for a justifying Righteousness; and the Ceremonial Law would have directed them to a Righteousness *without them*, even to the Lord Jesus Christ. *Abraham* was not under

under the Covenant of Works, neither are any now, by any Appointment of God; but all are so, that will rather trust to their own Doings, and *go about to establish their own Righteousness*, than *submit to the Righteousness of Christ*. God directs Men to *believe* in the Lord Jesus Christ, not to *work* for a Righteousness; for by the Works of the Law, or by the Works of the Gospel, shall no Flesh living be justified before God: But *he that believeth shall be justified*, Acts xiii. 39. Blessed be God for this more excellent Way. O the amazing Stoop of Majesty to the Miserable! and the wonderful Act of Grace to the Undeserving, instead of God's pouring out the Vials of his Wrath upon the Sinner; God's *Thoughts of Good and not of Evil*, are proclaimed to poor fallen Man. He is inform'd by the Gospel how God can be just, and yet pardon Sin, thro' the Merits of Christ to every one that believes.

C H A P. III.

Of the Covenant at Mount Sinai. Whether a Covenant of Works, or a Covenant of Grace. Reasons offer'd why it must needs be a Covenant of Grace.

WHEN God brought the Children of *Israel* out of *Egypt*, he made a Covenant with them. Under that Dispensation he gave them the *judicial Law*, to direct and govern them as a Nation: And it was a most just and equal Law; but is not in all Points now of Force to other Nations, any farther than it agrees with the Moral Law. God also gave them the *Ceremonial Law*, to direct their Worship; this being a *Shadow of good Things to come* [and of which, the Body and Substance was Christ] is done away, now the Substance is come. They had also the *Moral Law*, which is to abide to the End of the World, as a standing Rule of Life both to the Jews and Gentiles; Believers and Unbelievers. The Covenant at Mount *Sinai* was not a Covenant of
Works,

Works, but a Covenant of *Grace*; though it was a dark Dispensation of it. Under this Covenant, God in giving the Moral Law did bring to their Remembrance the Covenant of *Works*, with a design to bring them off from the Pride of their Hearts, and to let them know that it was impossible for fallen Man to obtain Justification and Eternal Life by that Covenant: And also to put them upon seeking another Way of Justification and Salvation. Hence that Covenant is said to be a Ministration of *Death* or of *Condemnation*: So that no Man ever lived as to the Eternal State of his Soul by virtue of that Covenant. But Salvation was obtained only *through Faith* in the Obedience and Righteousness of Jesus Christ. Believers were saved under that Covenant, but not by virtue of being *under* it; but being *in* the Covenant of Grace through Faith in Christ Jesus. Neither did impenitent Sinners perish through any Shortness of the *Sinai-Covenant*; but through the Curse of the *Broken Law* falling upon them through Unbelief, and their Neglect of the Better Sacrifice of Jesus Christ to come. We are now to shew that the *Sinai-Covenant*, was, for the Substance of it, a Covenant of Grace; and there are many Reasons so to conclude. For,

First. Men were not directed, by it, to look for a Righteousness from their Own Observation of that Law or Covenant: Indeed we have Reason to think that many, in that Day, did look for Righteousness that way; but that was their Mistake even as it is with some now; under the clearer Gospel-Dispensation, that *go about to establish their own Righteousness*, and do *not submit themselves to the Righteousness of Christ*. But this is no Proof that they were under the Covenant of Works, by any Appointment of God, any more than we are under the Covenant of Works now: For we are under Grace; under the Gospel of Grace, that directs Men to look to another, even to our Lord Jesus Christ, for a better Righteousness than their own: And so were they directed to look to Christ under the *Sinai-Covenant*; though they had their Look through many Types, Figures and Shadows.

Secondly.

Secondly. The Covenant at *Sinai* was the Covenant of Grace; for it was a *Shadow of good Things to come*. It pointed out the Person, the Offices, the Death and one Offering of Christ, and his Resurrection, with the Benefits of his Purchase, and so that Law, or Covenant, *was their Schoolmaster to bring them to Christ*. Or, was their Schoolmaster until Christ; till Christ should come in the Flesh, they were sent thither to School to learn Christ. But Christ is not to be learnt by the Covenant of Works. If the Covenant at *Sinai* had not taught them Jesus Christ; then when Jesus Christ should come, they would have had all to learn again: And Jesus Christ must have taught them something contrary to what *Moses* had taught them; but it was otherwise: For Jesus Christ taught them nothing but what *Moses*, in the *Law and the Prophets*, had taught them before: So that Jesus Christ and his Righteousness were in *Sinai* Covenant, though they were, like Children, under an Usher, and the New Covenant teaches them more plainly the same things, that they had been put to learn before; as may be seen in three or four things;

1. The Ceremonial-Law pointed out Jesus Christ under the Person of the High-Priest, offering Sacrifice and making Intercession, through the Blood of the Sacrifices.

2. Their Passover was a Type of Jesus Christ, *our Passover sacrificed for us*, 1 Cor. v. 7.

3. Their great Day of Atonement, was a Type of Christ's great Sacrifice of Atonement.

4. Their sprinkling of Blood, was a Type of the Application of the Blood of Christ to Souls, which is called *the Blood of sprinkling*, Heb. xii. 24. With many other things that might be instanced in, *as Shadows of good things to come*.

Thirdly. The Covenant at *Sinai* was the Covenant of Grace; for it had a *Mediator*: that is *Moses*. He stood between God and the People. And is called a Mediator, Gal. iii. 19. Wherein he was a Type of Jesus Christ, the *Mediator of the new Covenant*. The Covenant of Works had no Mediator; and it needed none, for it was made with Man in his upright State.

Fourthly.

Fourthly. The *Sinai-Covenant* was the *Covenant of Grace*; or no Soul could have been pardoned and saved under that *Covenant*; for no meer Man, since the Fall, was ever saved by that *Covenant*: because no Man was ever able to perform the Conditions of that *Covenant*. *Moses, Aaron, Joshua, David* and many more, who went to Heaven, were under the *Sinai-Covenant*; yet were saved by the Grace of God even as We: for there is but one Way of Salvation for Jews and Gentiles, *Acts xiii. 11.* *We believe, through the Grace of God, we shall be saved even as they.* God has had but one Way of Salvation for Sinners, both before and since the coming of Christ in the Flesh; that is, by *the Righteousness of Faith*, or by the Righteousness of Christ. And indeed, it would not have been consistent with the Righteousness and Goodness of God, to have put fallen Man upon seeking a Righteousness by the Works of the Law; for then their Salvation would have been utterly impossible, as all are Sinners by Nature.

Fifthly. The *Covenant of Works* made no Provision for Repentance: But said, the *Soul that sinneth shall die.* And cursed is every one that continueth not in all things written in the Book of the Law to do them, *Gal. iii. 10.* That's the Voice of the *Covenant of Works*; but *Sinai-Covenant* provided for the Pardon of Sin: It provided Sacrifices for Sin; and the Blood of the Sacrifices took away Sin typically; and if their Faith look'd forward to the Blood of Christ, that is, to the Righteousness of Christ, they had Pardon of Sin really. See how this was set forth under that Dispensation, *Exod. xxxiv.* at the giving out the Moral-Law, *ver. 6, 7.* *The Lord proclaimed his Name, the Lord merciful and gracious, long-suffering, abundant in Goodness and Truth, keeping Mercy for thousands, forgiving Iniquity, Transgression and Sin, Lev. iv. 20. The Priest shall make Atonement for him, and his Sin shall be forgiven him.* So *ver. 26, 31, 35.* We have the same thing repeated. Therefore the *Sinai-Covenant* was the *Covenant of Grace*. And as *Sinai-Covenant* provided Pardon of Sin for true Penitents, so it provided Strength by which the Soul might do its Work:

But the Covenant of Works was like *Pharaoh's Task-Masters*; it exacts all their Labour without providing Assistance. And if any Man should be sensible of his Sin, and say as *Judas* did, *I have sinned*, the Law can say nothing better than the Priests did to him, *See thou to that*. The Office of the Law is to accuse and condemn for Sin, but it cannot help; for the Covenant of Works can give no more than is contain'd in it. But *Sinai-Covenant* did point out *Jesus Christ* and his Righteousness, and the Virtue of his Blood, as the very Remedy that wounded Souls need: therefore the *Sinai-Covenant* was the Covenant of Grace.

Sixthly. The Covenant of Works had no Promise express'd, [tho' there was a Promise imply'd, on Condition of perfect Obedience] but the *Sinai-Covenant*, was a *Covenant of Promises*; therefore was an Edition of the Covenant of Grace. Under that Dispensation God declared himself to be their God, and called them *his People*, and proclaimed *Mercy to thousands* of them that love him and keep his Commandments. *Mercy* and *Grace* are the same thing, in itself; but there was no *Mercy* or *Grace* for a Sinner, but by the Covenant of *Grace*. Now, if *Christ*, his Righteousness, his *Mercy* and *Grace* were in the *Sinai-Covenant*; then it was the Covenant of Grace. And if it was so to any *one Man* under it, it must needs be so to *every Man*; for Mens acting well or ill under it, could not change the *Nature* of the Covenant, or the Design of God in and by it.

It was necessary that the Covenant of Grace should be a Covenant of Promises; because Man by Sin had forfeited all that was good; besides he lay liable to eternal Death for the Guilt of Sin upon his Soul. Now it was needful that a free Promise should be put into the Covenant of Grace; for had there been no such Provision, the Sinner had been miserable. And it was as needful that it should be a free Promise, because it could never be deserved; if it was not of Grace, it would never become ours. Herein lies a very material Difference between the Covenant of Works and the Covenant of Grace; the one made no Provision, by Promise,

mise, of strengthening or restoring Grace; but the Covenant of Grace provides for both. Under the *Sinai-Covenant* the Gospel was preached unto them. *Heb. iv. 2. For unto us was the Gospel preached, as well as unto them.* He does not say, the Gospel was preached unto them, as it is now preached unto us, tho' that is intended; but there is more implied in the Expression, namely, that wherein the Gospel was preached unto *them*, God therein speaks to *us* even now; for *that which was written afore time, was written for our Learning.* It is all one as to tell us, that the reading of the Ceremonial Law is of very great Use and Service to Christians now, under the clearer Dispensation of the Covenant of Grace: There we may see how God has fulfilled, in Christ, the Substance, all the Types and Shadows of him; and may be also of great Use in reading some Parts of the New Testament; wherein is a manifest Reference to many things under the old Dispensation. Moreover, we may see the Kindness of God to us, in freeing us from that Yoke of Bondage, as it is called. *Gal. v. 1. Stand fast in the Liberty wherewith Christ hath made us free, and be not entangled again in the Yoke of Bondage. A Yoke which,* saith the Apostle, *Acts xv. 10. neither we nor our Fathers were able to bear.* So it was, for the Expence and Charge of it, and especially for the tedious Journeys that it exposed some of them unto. Christ's Disciples are now under a Yoke of Christ; but his *Yoke is easy, and his Burden is light,* *Matt. xi. 30.* And those that keep their Necks willingly under it, *shall find Rest unto their Souls.*

Seventhly. The *Sinai-Covenant* was the Covenant of Grace; for that Covenant was dedicated with Blood. *Exod. xxxiv. 8. And Moses took the Blood and sprinkled it upon the People, and said, Behold the Blood of the Covenant, which the Lord hath made with you, concerning all these Words.* And to this the Apostle refers, *Heb. ix. 18. Neither was the first Coveant [or Sinai-Covenant] dedicated without Blood.* The Covenant of Works was not dedicated with Blood: for that was a Covenant of Friendship between God and upright Man. There was no need of shedding of Blood, till Man had sinned; then there was need

need of it to procure Pardon of Sin; *Heb. ix. 22. for without shedding of Blood there is no Remission*: for it is only through the Blood of Christ that we can obtain Forgiveness of Sins. *Eph. i. 7. We have Redemption, through his Blood, the Forgiveness of Sins, according to the Riches of his Grace.* There was need of shedding of Blood, to redeem Sinners out of *Prison*, and out of the *Pit* in which there is no Water; *Zech. ix. 11.* And there was need of the shedding of Blood [or of the Death of Christ] that his new Testament may be put in Force; for *a Testament is in Force after Men are dead.* But the Covenant of Works was not a Testament, therefore was not dedicated with Blood: But the *Sinai-Covenant* was a Testament, therefore was dedicated with Blood. It is true, that Covenant was dedicated with the Blood of Beasts, but that was a Type of the Blood of Christ: And thus was Jesus Christ *the Lamb slain, from the Foundation of the World.*

Eighthly. The *Sinai-Covenant* was the Covenant of Grace: for it revealed, signed and sealed the *Righteousness of Faith*, that is, the Righteousness of Christ. Circumcision is called a Covenant; because it was the *Sign and Seal* of the *Sinai-Covenant*; and it was a Seal of the Righteousness of Faith. *Rom. iv. 11. He received Circumcision, a Seal of the Righteousness of Faith*; that is, the Righteousness of God, or of Christ. *Rom. iii. 22. Even the Righteousness of God, which is by Faith of Jesus Christ.* Now, of the same Nature that the *Seal* was, of the same Nature must the *Covenant* be, of which Circumcision was the Seal. Then Jesus Christ and his Righteousness was contained in the *Sinai-Covenant*: therefore it was the Covenant of Grace: for the Covenant of Works did not hold forth Christ and his Righteousness.

Ninthly. If *Sinai-Covenant* had been the Covenant of Works, then it would have been a Ministration utterly in vain; for it never obtained its End, in any one Soul that ever was under it. *Gal. iii. 21. If there had been a Law given, which could have given Life, verily Righteousness should have been by the Law.* But it was impossible for fallen Man to obtain Righteousness, before God,

that Way: therefore God never intended it. When God dealt with upright Man, by a Covenant of Works, he gave Man Power to fulfil the Conditions of that Covenant——God brought the Covenant of Works to remembrance, at *Sinai*, to convince them of the Impossibility of their obtaining Salvation by that Covenant: even as our Lord Jesus Christ did, under the Gospel, or New-Covenant. *Matt. xix. 16. One came unto him, saying, Good Master, what good thing shall I do, that I may have eternal Life?* Jesus answered him; *If thou wilt enter into Life, keep the Commandments*, ver. 20. The young Man answered him, *All these things have I kept from my Youth up.* Jesus Christ took this Method with him to convince him that he came short of keeping the Commandments; for that he neither lov'd God or Man, as he should do. And this Design was to humble the proud Man; and to convince him that Salvation must be look'd for some other Way, that is, thro' the *Righteousness of Faith*. *Wherefore then serveth the Law?* It was added, *because of Transgression*. The Moral Law was added to the Promise, or to the Ceremonial Law, that both together might serve unto one great End; that is, that one might shew Men their *lost Condition*, and the other might shew them *the Remedy* which God had provided in Jesus Christ for lost Souls.

From all which it appears, that the *Sinai-Covenant* was the Covenant of Grace, and differed nothing from the New Covenant, as to the Substance of it, but only with respect to the Administration. They beheld the same Objects that the People of God now do; only they saw them through Veils and Shadows, we see them, as it were, with open Face; *2 Cor. iii. 18.* We have not other Objects to look upon; but the same God, the same Christ, the same Covenant with its Treasures of Grace; the same Way of Justification and Salvation, even the Righteousness of Jesus Christ, by Faith: for it is revealed *from Faith to Faith*, not from Works to Faith.

CHAP. IV.

Some Objections against the Sinai-Covenant being the Covenant of Grace, answer'd.

TH^O' the following Objections seem to me to be very weak, yet as they express the Sense of some good and well-meaning Christians, I shall endeavour to follow the Example of the Apostle Paul, 1 Cor. ix. 22. in becoming all things to all Men, and to *the weak, to become as weak, that I may gain the Weak*; for I am not without Hope, that some, who for a long time have been otherwise minded, may have these things revealed unto them.

Obj. *If Sinai-Covenant was the Covenant of Grace, then Ishmael would have been in the Covenant of Grace as well as Isaac.*

Ans^w. That's a false Conclusion, and arises from want of a very necessary Distinction. If they had said, then *Ishmael* would have been *under* the Covenant of Grace, as well as *Isaac*, it had been a very just Conclusion; but there is a vast Difference between a Person's being *under* the Covenant, and being *in* the Covenant; for all that are now under the Gospel are *under* the Covenant of Grace; but they are not all *in* it; but *Ishmael* was as much *under* the Covenant of Grace, as common Professors are now *under* the new Covenant.

Obj. 2. *Hagar and Ishmael were cast out of Covenant; therefore Sinai-Covenant was not the Covenant of Grace: for if they had been in the Covenant of Grace, they would never have been cast out of it.*

Ans^w. It is not said that *Hagar* and *Ishmael* were cast out of Covenant, but cast out of *Abraham's Family*, which was a Type of the Gospel-Church, and not a Type of the Covenant of Grace. Now it is possible that a Man may be cast out of the visible Church, and yet remain in the Covenant of Grace. But their being cast out of *Abraham's Family* was a Type of God's setting aside the Shadows of the *Sinai* Dispensation, and that he would

would deal with his People afterwards by a clearer and better Edition of the Covenant of Grace. Which Change for the better, was not to *destroy* the Law, but to *fulfil*. Neither will it follow, that if the Servants were cast out, therefore the Children under that Covenant must be cast out too. *Hath God cast off his People? God forbid. The Servant abideth not in the House for ever, but the Son abideth for ever.*

Sinai-Covenant was like a great House; for it took in the whole Nation of the Jews. This House consisted of many *Children* and *Servants*. The Children were true Believers, the Servants were all *bare Professors*. The Servants were Partakers of many Privileges in common with the Children; as in the Worship and Provisions of the Family: As Servants, they had their Wages of temporal good Things; but they had no Right to the Estate, that belong'd only to the Children: *The Son of the Bond-Woman shall not be Heir with the Son of the Free-Woman*, in spiritual Blessings.

Obj. 3. *If Sinai-Covenant was the Covenant of Grace, what need was there of the Covenant of Sinai at all? Would not the giving out that Covenant imply that the Covenant of Grace had some Defect in it? which is by no means to be allowed of, for the Covenant of Grace is ordered in all things.*

Ans. 1. The giving out the Sinai-Covenant did not imply any Defect in the Covenant of Grace, any more than God's giving the Covenant of *Works* to *Adam*, after the Covenant of Grace was made with *Jesus Christ*; for the Covenant of Grace was made before the Covenant of Works. Then it might as well be said, *What need the Covenant of Works?* for the Covenant of Grace was better. But such a Question is a little too bold with our Maker and Sovereign Lord Disposer; for God knew very well what need Man had of a Covenant of Works. It was needful to try the Obedience of the Creature to his Creator; and by the Breach of that Covenant, Man was effectually taught, that if God should leave him to himself, in his best Estate, to take care of his own Stock, he is liable to perish. And God also knew what need the weak Faith of his People had of the *Sinai-Dispensation*,

tion, or Covenant, till the promised Messiah should come, to fulfil all things contained in that Covenant, as so many Sacraments to keep alive their Faith in the Prophecies and Promises of Jesus Christ.

Answ. 2. *Sinai-Covenant* did not imply any Defect in the Covenant of Grace, any more than the Sacrifices under that Covenant did imply any Defect in the one Offering of Jesus Christ; for the many Sacrifices, under the Law, were for the Help of their Faith, to look to the great Sacrifice of Christ to come; that their Faith and Hope might be kept in Exercise, on the Lamb of God, that should come to take away the Sin of the World. Neither did their *sprinkling of Blood* imply any Defect in the Virtue of the Blood of Jesus Christ; but their *Shadows* lead them, by Faith, to the thing itself intended by them.

Answ. 3. The Sacrament of the Lord's-Supper, now in use in the Gospel-Church, does not imply any Defect in the one Offering of Jesus Christ, but is designed as a Memorial of the Death of Christ: So was the Ceremonial-Law, in all its Sacrifices, a Memorial of the Death of Christ; and both were design'd for the Help of Faith; tho' with this Difference, that one was to help *their* Faith about Christ *to come*; the other is to help *our* Faith about Christ *already come*.

Answ. 4. There was Need of *Sinai-Dispensation*, that once for all the holy Law of God might be openly and awfully published, as a standing Rule of Life, to all Men, in all Ages, wheresoever it might come.— Tho' God did design that the Shadows of the Ceremonial Law should be done away, when Christ, who was the Substance of them, should come; yet God did design that the Moral Law, which was a Part of *Sinai-Dispensation*, shou'd stand as a Rule of Life, to the End of the World, being the same Law of Nature that was written in the Hearts of Men. And such is the Wisdom of God, that he gave such a Law at the Creation as should never need any Alteration, but serve Man in Innocency, in his fallen and in his recovered State.

Answ.

Answ. 5. There was need of *Sinai-Dispensation*, that *Jesus Christ* might be manifestly *born under the Law*; for tho' he would have been born under the Law, if the Law had not been published at *Sinai*; yet he would not have been so manifestly born under the Law.

Obj. 4. *Under Sinai-Covenant the People were in Bondage, good Men as well as bad, therefore Sinai-Covenant could not be the Covenant of Grace.*

Answ. If by *Bondage* they mean the heavy *Burden of Ceremonies* enjoyn'd the People by that Law, none will deny it. So the Apostle affirms, *Acts xv. 10.* *Why put ye a Yoke upon the Necks of the Disciples, which neither we nor our Fathers were able to bear.* Yet some that were under that *Covenant and Yoke* were also the *Children of the free Woman*. Every one that had the *Grace of God* in truth. *Moses* himself was under the *Yoke and Bondage* of the *Ceremonies*, as much as any one of them; yet was he also the *Son of the free Woman*. Nay, *Joshua* himself, tho' a more lively *Type of Christ* in Name and Office, particularly in carrying the People into the promised Land, which was a *Type of Heaven*; yet he also was under the *Sinai-Bondage*; and who questions whether he was in the *Covenant of Grace* or no? *Moses* must die short of *Canaan*, to convince them and us that none can obtain the heavenly *Canaan* by the Law of *Moses*; but by our *Joshua*, *Jesus Christ* and his *Righteousness*; yet that *Joshua*, that was such a lively *Type of Christ*, was under the *Sinai-Covenant*; therefore it was a *Covenant of Grace*. Nay, and most of the *Believers* mention'd *Heb. xi.* but especially all from *Moses* to *Christ*, and *Christ* himself, and all his *Apostles*, were under the *Sinai-Covenant*.

Obj. 5. *If Sinai-Covenant had been the Covenant of Grace, it would have been an everlasting Covenant, but it is manifest, that it is now done away.*

Answ. *Sinai-Covenant*, as to the Substance of it, was an *everlasting Covenant*; for that which is *done away*, was only *Clouds, Veils, and Shadows*. The Substance is still the same, and appears with much more Plainness and Brightness. Under that Dispensation, God gave them

them many curious Draughts or Pictures of Christ; what he should be and do; and these were to assist their Faith and Hope, till Christ should come; but now they have received the Substance of them; the very Person is come, whose Pictures they were; the Shadows are laid aside. If the Ceremonial Law was a *Shadow*, then it was a Shadow of Something, for there can be no Shadow without a Substance. *Sinai-Dispensation* was made up of many Pictures, and every Picture must represent Something. Now we are told, that these were Pictures or Shadows of *Things to come*. And what were those *Things*? The Word of God tells us that *the Substance*, or *the Body* is Christ, *Col. ii. 17*. Now it will unavoidably follow, that if Christ was the *Body*, or *Substance* of those Shadows, then *Sinai-Covenant* was the Covenant of Grace; for the Covenant of Works was no Shadow of Christ. Jesus Christ was no way held forth in his Office, under the Covenant of Works; that's peculiar to the Covenant of Grace: And will it not be easily allow'd, that a Man's Picture may be laid aside, without Injury to the Person whose Picture it is; especially when, as the Apostle saith, that Picture was grown *old*: The Person may live when the Picture is laid aside, and yet there is no Injury to any of the Subjects, since God has now given a more lively Draught of his Son in the New Covenant. The Old Testament speaks much of Christ, but the New Testament much plainer. To sum up all under this Head; the *Sinai-Covenant* was sent, by the King of Heaven, as the true Picture of his Son, whom he did intend afterward to send to seek a Wife, that is, a Church, in the World, and particularly among the Jews; this Picture, in many Draughts of it, was of excellent Use to them, till the King's Son should come in Person, from a far Country to that Nation, whither his Pictures had been first sent; that when he should come, they might certainly know that this is the very Person, having all the Lines and Features of the Picture, that is, exactly answering all the Prophecies, Promises and Types of him.

This was one great End of God's giving the Law at *Sinai*, to be as a Glass to see the Messiah by the Eye of Faith.

So that the *Sinai-Covenant*, as to the Substance of it, is *everlasting*, tho' the Shadows of it were done away. And the People of God knew as much, while they were under that Covenant, that the Day would break up, and the Shadows would flee away. *Cant. ii. 17. Until the Day break, and the Shadows flee away, turn, my Beloved, and be thou like a Roe or a young Hart upon the Mountains of Beith.* This was the Faith and Hope of the Church, under the *Sinai-Dispensation*, that the *Day-spring from on high* would visit them. The *Day* of clearer Gospel-Doctrine would clear up, and the Clouds and Veils of their Dispensation would be taken away; and, in the mean while, they pray for the Presence of Christ with them, under the *Sinai-Dispensation*.

Obj. 6. *If Sinai-Covenant had been the Covenant of Grace, it would have had Power to pardon Sin; but none ever obtained real Pardon by that Covenant; therefore it was not the Covenant of Grace.*

Ans. They all had typical Pardon of Sin, under that Covenant; and that was all that was ever intended by that Covenant, for it was never designed to teach them to look for Pardon of Sin, thro' the Blood of their Sacrifices; but to direct their Eye of Faith, thro' them, to the one Offering of Christ, and to the Virtue of his Blood. And if it shew'd them the Way of Pardon, thro' the Blood of Christ, then it must needs be the Covenant of Grace; for no other Covenant ever discovered the Saviour and his Sacrifice, or the Way of Pardon thro' the Blood of Christ. So that this supposed Argument drops to the Ground at once. Many under the Covenant of *Grace* have not the Pardon of their Sins; nay, not one Soul can obtain Pardon of Sin, by virtue of their being *under* the New-Covenant, any more than by being *under* the Covenant of *Sinai*; for Pardon of Sin is only through Faith in the Blood of Christ. But their Mistake seems to lie in their not distinguishing between a Man's being *under* the Covenant, and his being

in the Covenant. None had then, nor have any now, Pardon of Sin, by being *under*, but by being *within* the Bonds of the Covenant; by Faith taking hold of Christ and of the Covenant, *Isai. lvi. 4, 6.*

Obj. 7. Sinai-Covenant could not be the Covenant of Grace, because Abraham and his spiritual Seed were not justified by that Covenant.

Ans. It is very true that Abraham, nor Moses, nor Joshua, or any of the spiritual Seed of Abraham, were ever justified before God, by virtue of their Observation of any of the Ordinances and Rites of the Ceremonial Law; neither can any Man, now, be justified before God, by virtue of any Observation of the Ordinances of the Gospel, or by the closest Attendance on its external Worship: But as Abraham and all others, at that day, were justified only thro' the Righteousness of Faith, so are Men now under the Gospel; for the Righteousness of God is revealed from Faith to Faith. Not from Works to Faith; for they were justified by Faith, and Men are now justified through Faith; and there is no Difference in those two Expressions. The Matter of Justification has been the same, and the Means the same, in every Age since the Fall; it was the Righteousness of Faith, and so it is still, under the New Covenant.

Obj. 8. The Sinai-Covenant and the New Covenant are expressly called two Covenants; not two Editions of one and the same Covenant; as Hagar and Sarah were two distinct Persons, not one and the same Person, *Gal. iv. 24.* therefore Sinai-Covenant was not the Covenant of Grace.

Ans. So we may say that the Promise of Jesus Christ made to Adam, and the Promise of Christ made to Abraham, could not be the same Promise; yet they were the same for their Matter and Substance, tho' the latter excelled the former for the Clearness of Expression. Thus Christ and his Grace and Salvation, with the Way of obtaining them, have been ever the same; tho' the Discovery of them has something differed: So the Covenant of Grace has ever been the same, and ever will be so, for its Substance, tho' the Publication of it has not been always the same. And hence the New

Covenant is called a *better* Covenant; that is, better than Sinai-Covenant; not for the *Matter* of it, but for the *Clearness* of it. And now to take a little notice of their Similitude between *Hagar* and *Sarah*, and the Argument that they suppose to be implied therein, namely, *That Sinai-Covenant was not the Covenant of Grace*; for, say they, *Hagar* and *Sarah* were not one, but two distinct Persons; therefore we conclude, that *Sinai* and the *New Covenant* are not two Editions of the same Covenant, but two distinct Covenants.

To that we answer, That *Hagar* and *Sarah* were two distinct Persons is undeniable, but *Hagar* was *Abraham's* Wife, as well as *Sarah*, and with *Sarah's* own Consent, *Gen. xvi. 3. And Sarah Abraham's Wife took Hagar her Maid, the Egyptian, after Abraham had dwelt ten Years in the Land of Canaan, and gave her to her Husband Abraham, to be his Wife.* She was his Wife, according to the Custom of those Times. Thus was *Abraham* a Type of God's being an Husband to those that were under the *Sinai-Covenant*, *Jer. xxxi. 32. Which my Covenant they brake, altho' I was an Husband to them.* Or, I acted the Part of an incensed Husband; that is, God put them away. Yet the Text shews that God was married to them, *Jer. iii. 14. Return, O backsliding Children, saith the Lord, for I am married to you.* And tho' *Hagar* and *Sarah* were two distinct Persons, so were the two Goats on the Day of Atonement, two distinct Creatures; one was to be slain, the other to be let go alive; yet both together represented but *one* Christ, tho' differing things in Christ; so *Hagar* and *Sarah* represented but *one* Covenant of Grace, tho' in two differing Administrations of it. *Hagar*, the *Servant*, represented the *Bondage* of *Israel* under the *Sinai-Covenant*; *Sarah*, the *free Woman*, represented the *Gospel-Liberty* that Christ should procure for his People, from the Yoke of Ceremonies, *Gal. v. 1.* And after all, we must allow that all the *spiritual* Children of *Sarah*, in that day, were under *Hagar's* Bondage. And it would sound too harsh for any one to say that *Hagar* herself was not in the Covenant of Grace. The Scriptures tell us that she had more frequent

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Converse with Angels than Sarah had, *Gen. xvi. 7—13.* Providence, tho' not without her own Fault, and her Mistress's too strict Discipline, brought her into the Wilderness; but there God spake comfortably to her, and added her to the Church again.

Obj. 9. *If Sinai-Covenant was a Covenant of Grace, what need of this Distinction, calling one Old and the other New? Can one and the same be old and new too?*

Ans. Yes, the same Covenant may be old and new too, with regard to some Circumstances of it. As Christian Love is called an *Old and a New* Commandment, *1 John ii. 7, 8.* Now it may be said, how is the Command of Love a *new* and an *old* Commandment? We answer, It is an *old* Commandment, as it was called for by the *Sinai-Covenant*; and it is a *new* Commandment, as it is called for by the *new Covenant*: So that the Duty of Love is not *new* and *old* too, in *it's self*, but respecting some *Circumstance*; so the Covenant of Grace is called *new* and *old* too, with regard to the *Time* of its Administration.

Object. 10. *If Sinai-Covenant was the Covenant of Grace, then there were two Covenants of Grace; the old Covenant of Grace and the new Covenant of Grace.*

Ans. This is a very strange Way of arguing. If God made a Covenant with *Abraham, Isaac and Jacob, Moses, Joshua and David*, as it appears he did; and it is certain also that he made the *Covenant of Grace* with them: Will any be so weak as to infer from thence, that there were *so many Covenants* of Grace? but rather, that God discovered his Covenant-Grace to each of them, and brought home the Blessings of his Covenant to their Souls; and confirm'd his Covenant of Grace, with them, which was made and settled long before. Thus *Sinai-Covenant*, and the *New Covenant* are but *two Editions, or Revelations, or Publications* of the same Covenant of Grace.

Object. 11. *Sinai-Covenant could not be the Covenant of Grace: for it was possible that a Man might be a strict Observer of that old Covenant, and yet not have one Drachm of true Grace in his Heart. So it was with the Pharisees,*
whom

whom our Lord Jesus Christ calls Hypocrites. Therefore we conclude that Sinai-Covenant was not the Covenant of Grace.

Answ. The very same may be said of Men, now, under the New Covenant, That it is possible that a Man may be a strict Observer of Gospel-Ordinances, and yet not have one Drachm of true Grace in his Heart. But will they conclude from hence, that our present Gospel-Dispensation is not the Covenant of Grace; because it leaves some Men destitute of true Grace? Surely they would see, that the Conclusion is unfair. If this Argument was good, it would prove that there is no Covenant of Grace at all; no, nor ever was any such thing in the World. That is to say, that there never was any such Covenant as saved all that ever were under it: but it's enough, if we allow that the Covenant of Grace saves every Soul that is in it, or within the Bonds of the Covenant.

Object. 12. Sinai-Covenant had its proper Conditions; therefore was not the Covenant of Grace.

Answ. Sinai-Covenant had no other Conditions of Justification and Salvation than the New Covenant now hath. There were no Conditions in the Sinai-Covenant to be performed by themselves, for which the People were to expect Pardon and Salvation: But they were appointed to look thro' the Shadows of their Law, to Jesus Christ and his Righteousness, and to the Virtue of his Blood, that can cleanse from Sin. They were also obliged to keep close to the Worship of Jehovah, the only true God. Tho' Israel were guilty of many Sins, yet it was for the Sin of Idolatry that they were carried into Captivity. *Judg. x. 13.* *Ye have forsaken me and served other Gods; wherefore I will deliver you no more.* *1 Chron. xxviii. 9.* *If thou seek him, he will be found of thee; but if thou forsake him [by turning to the Worship of Idols] he will cast thee off for ever.* *2 Chron. xv. 2.* *The Lord is with you, while you are with him; but if you forsake him, [in turning to other Gods] he will forsake you.* That is, he will give you into the Enemies Hand: for the Sin of Idolatry is leaving their first band.

band. And does not the New Covenant speak the very same things? That the Back-slider in Heart shall be filled with his own Ways: and if any Man draw back, my Soul shall have no Pleasure in him.

Moreover, the New Covenant has its conditional Promises. *Isai. i. 19. If ye be willing and obedient, ye shall eat the good of the Land. Psal. xxxvii. 3. Trust in the Lord and do good, so shalt thou dwell in the Land, and verily thou shalt be fed.* Such Promises do not make the New Covenant to be a *Mixed Covenant*, much less to be a *Covenant of Works*. These Promises were in force under the *Old Covenant*; and so they are under the *New*. *Tim. iv. 8. Godliness bath the Promises of the Life that now is, and of that which is to come.*

Object. 13. If under Sinai-Covenant a righteous Man might fall from his Righteousness and perish, in his Iniquity, Ezek. xxxiii. 13. then Sinai-Dispensation was not the Covenant of Grace; for the Covenant of Grace has secured the Salvation of the Righteous, that he cannot fall away and perish.

Ans. The righteous Man, that may fall away and perish, is not one that is righteous before God, by the *Righteousness of Faith*, or by the *Righteousness of Sanctification*. But one righteous in his own Esteem, or in the Account of Fellow-Creatures, and in the Judgment of Charity. And then, if he shall turn from his Righteousness, is no more than, if he shall turn from his former Profession, to the Practice of Iniquity; all his former Profession shall not be mentioned, tho' he himself may mention it at the last Day; and say, *Lord, Lord, open to us; for we have eat and drank in thy Presence; and Fellow-Professors may mention it, with Grief for his Apostacy; yet God will reckon his Sin the greater. As it was committed against the greater Light; so, it is the same under the New Covenant; if any Professor shall turn Apostate, the same dreadful things are spoken by the New Covenant, against the same Sinners; yst it will not follow that it is not a Covenant of Grace.*

Object. 14. It is manifest that the greatest Part of the Body of the Jews did seek for Justification and Salvation,
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by the strict Observation of the Law ; thence we gather that Sinai-Covenant was not the Covenant of Grace.

Answ. Many now under the Gospel, or New Covenant, sadly mistake God's Way of Salvation : They expect Acceptance with God, and hope to obtain eternal Life, on account of their own Doings : Shall any one therefore conclude that we, under the Gospel, are not under the Covenant of Grace ? Surely the Inference would be very weak. What if wicked Men pervert the Laws of God, will any infer from thence, that there is no Law, or that the Laws of God are of the same Nature of Mens evil Practices ? No ; *the Law is holy, and the Commandment is holy, and just, and good ; tho' evil Men abuse it.* What if the greatest Part of Men, where the Gospel comes, will not submit to the Righteousness of Christ ; but set up their *Works, or Faith, or Sincerity* in the room of it : Can any fairly conclude, from thence, that the Doctrine of the *Justification of a Sinner, before God, thro' the perfect Righteousness of Jesus, imputed to the Believer,* is not a Doctrine established by the New Covenant ? or that we are not under the Covenant of Grace ? Surely any one may easily see the Weakness and Injustice of the Conclusion.

Object. 15. Sinai-Covenant pronounced a Curse upon the Breach of that Law, or Covenant ; therefore it could not be the Covenant of Grace ?

Answ. Under the New Covenant, Men are threatened with eternal Death, in Case of final Unbelief and Impenitency : Yet it does not follow, from thence, that Men are saved *for* their Faith and Repentance. Good Works are strictly commanded, under the New Covenant ; but it cannot be fairly argued, from thence, that Men are saved *for* their good Works : for tho' eternal Death is Wages due to Sin, yet eternal Life is a free Gift, *Rom. vi. 23.* But as Sinai-Covenant held forth *the Curse* to all the Disobedient ; so it held forth Justification and Life, to all that believed in Jesus Christ ; and the New Covenant can do no more : for the New Covenant can no more give Life, than Sinai-Covenant could do.

Object.

Object. 16. If Sinai-Covenant proposes the same Terms of Life as the Covenant of Works did, then it was a Covenant of Works. Lev. xviii. 5. *Ye shall therefore keep my Statutes, and my Judgments, which if a Man do, he shall live in them; I am the Lord.*

Ans. Keeping the Statutes and Judgments refers to the Ceremonial Law, as well as to the Moral Law. And that was *their Gospel*, as it was a *Shadow* of things to come, and the *Substance*, or *Body* of that Law was *Christ*. It is not said, *do*, and live *by doing*; but they that do them shall live *in* them. We cannot live *by* our good Works, but Man shall live *in* them. Men cannot live *by Obedience* to the Law; but they may live *by Faith*, which is *Obedience* to the Command of the Gospel. *This is his Commandment that ye believe.* If this be a lively Faith, it will carry out the Soul to sincere Obedience.

From such Expressions, *Do this and live*; many of the *Jews*, not all, thought that tho' they were shut up by the *Moral Law*, that there was no room for a Sinner to hope for Life that Way; yet they hoped to recover all again, by their Obedience to the *Ceremonial Law*; which was their Gospel: but this was *their Mistake*, and not *God's Appointment*. They, being ignorant of *God's Righteousness*, went about to establish their own. They went about it, or they attempted it. They did then, as many do now, when we call them to the Duties of *Prayer and Hearing*, either they neglect them, or do them to be accepted of God, and justified for them. Here's the Policy of Satan, and the Pride and Deceitfulness of the Heart of a Sinner; either he will *not work at all*, or else he will *work himself to death*: for so he will certainly do, that trusts to his own Works.

These Terms, *Do and live*, were proposed to the Body of *Israel*, for the same Ends, as our Lord Jesus Christ, under the New Covenant, bid the proud Self-Justifier *Go keep the Commandments, if thou wilt enter into Life.* To convince them all of their Mistake; That their Obedience is not such as the Law can justify them for; but if it is sincere, the Law will accept of it for *Christ's sake*, but not for its own sake.

Object. 17. *Sinai-Covenant did not confer the Grace of Adoption, or Righteousness, or the Spirit on those that were under it; therefore it was not the Covenant of Grace.*

Ans. This is a very unguarded Expression, to say that any Covenant did *not* confer Grace: for the *New Covenant* can no more confer Grace on any that are under it, than the *Sinai-Covenant*; for it is the Work of God, and not of any Covenant, to confer Grace. I take for granted, that they allow *that some* under the *Sinai-Covenant* had the Grace of Adoption, were Partakers of Righteousness, and were endowed with the Spirit of Grace, Holiness and Adoption; for the contrary would be both uncharitable and untrue: therefore I suppose they mean, that those special Blessings were not obtained by virtue of any external Observation of the Ordinances of the *Sinai-Covenant*. If that is their Meaning, we heartily own it, as a great Truth; yet they and we may say the very same things of the *New Covenant*, viz. *That Adoption, Righteousness and the Spirit, are not obtained by any external Observation of the Duties and Ordinances of the New Covenant.* For the *New Covenant*, or the clearest Gospel-Ministry, cannot confer Grace upon those that are under it. It is enough to say that many were justified under the *Sinai-Covenant*; many were the adopted Children of God, many were endowed with the Spirit of Grace and Holiness; and that's as much as can be truly said under the *New Covenant*; and it is sufficient to prove it to be the Covenant of Grace.

Object. 18. *Sinai-Covenant was the Ministration of Death, 2 Cor. iii. 7. therefore it could not be the Covenant of Grace; for that's the Ministration of the Spirit and of Life.*

Ans. It is not said that *Sinai-Covenant* was the Ministration of Death, but that the *Moral Law* was so: for the Apostle applies it to that Part of *Sinai-Dispensation*, which was written and engraven in Stone; that was the ten Commandments. And the *Moral Law* was a Ministration of Death, as it discovers and condemns Sin, and shews fallen Man, that he is dead in Law, and dead

in Trespasses and Sins. And the Law of God has the same Office now under the New Covenant. *John* iii. 18. *He that believeth not is condemned already.* And what is it that condemneth the Sinner but the Moral Law? Yet this is to be look'd upon as an improper Speech; for the Law of God killeth no Man; it is Sin that has wounded and slain the Sinner, or Man has slain himself: *O Israel, thou hast destroyed thyself.* It was true of the Body of *Israel*, and it is as true of the Condition of every Soul, by Nature.

But the Ceremonial Law was not the Ministration of Death, but the Ministration of the Spirit and of Life; for it shew'd them Jesus Christ the Saviour, in all his Offices and Benefits, with the Way of Pardon and Salvation. The Gospel is now no more the Ministration of the Spirit, than the Ceremonial Law was then. The Gospel itself can no more bring a Soul to spiritual Life now, than the Ceremonial Law could do; for it is not the Clearness of the Gospel, but the Power of God that brings Men to Christ and to Salvation. The Gospel makes it known, it shews where, and by what Means it may be obtained; and so did the Sinai-Covenant.

Object. 19. *The Law given at Sinai was not a Ministration of Righteousness; but the New Covenant is a Ministration of Righteousness, 2 Cor. iii. 9. therefore the Sinai-Covenant was not the Covenant of Grace.*

Ans. The Moral Law ever was, and will be a Rule of Righteousness, or of holy Walking; and so it is a Ministration of Righteousness: but if they mean that the Moral Law does not discover the Righteousness of Christ; it is nothing at all to the Purpose in Hand; for the Moral Law has not that Use, even now, under the New Covenant: That's the Office of the Gospel, and not of the Moral Law, to discover the Righteousness of Christ: But the Ceremonial Law [which was their Gospel] did preach Jesus Christ and his Righteousness; as the New Covenant does now. *The Righteousness of God was revealed from Faith to Faith.* Hence we fairly conclude that Sinai-Covenant was the Covenant of Grace.

Object. 20. *Moses, the Mediator under the Sinai-Covenant, could not obtain any Relaxation for the People, either of the Commands, or of the Penalties of the Law; for then he might have vied with Jesus Christ himself; which would have been Blasphemy to assert.*

Answ. It is true, that *Moses* could not obtain any Abatement of the Law; and it is as true that he never attempted it; neither do the sincere Children and Servants of God desire it. Neither has the Lord Jesus Christ obtained any Abatement of the Law of God for his People, for Jesus Christ did not come as a kind Friend, to intreat the Creditor to abate any Part of the Debt, or to compound with us; but as our Surety Jesus Christ took the whole Debt upon himself: So that for any one to say, that it would be Blasphemy to assert that *Moses* could procure the same Relaxation of the Law for his People, as Jesus Christ has done; I see nothing at all in it, but a Mistake; for as *Moses* could not do it, so Jesus Christ would not do it. And I rather think it is Blasphemy to say, that Christ has procured a Relaxation of the Demands of the Law [unless the Expression be well explain'd] the holy Law abated Jesus Christ nothing; he paid the very last Mite. If any Part of the Debt had remain'd unpaid, after Jesus Christ became Surety for his People, they would have remain'd Prisoners, nay, and the Surety too. This Doctrine of Christ's procuring Abatements of the Law for his People, carries in it an high Disparagement of the perfect Righteousness of Jesus Christ, by which he has magnified the Law, and made it honourable; and on the account of which God can be just, and the Justifier of them that believe in Jesus.

Object. 21. *If Sinai-Covenant was the Covenant of Grace, why is it such a great Privilege to come to Sion?*

Answ. Sinai-Dispensation was like the Morning-Light, or the Day-Breaking; and the New Covenant like the Noon-Day. That was like the Morning-Star, this is the Rising of the Sun of Righteousness. Now will any say, that the Morning-Light and the brighter Noon cannot be intended of the same Day? This is the very Case before us. Sinai-Dispensation was the Day-Breaking, they

they had the Gospel with Clouds, and we have the Gospel with clearer Light; yet *their Morning* and *our Noon* make but *one Day*; or, which is the same, *Sinai* and the New Covenant, for Substance, are but one and the same.

Object. 22. *We see no Absurdity in asserting the Sinai-Covenant to be a Covenant of Works, and yet allow some to be saved under that Dispensation; for is it any more Wonder that some were saved under the Covenant of Works, than that some are lost under the New Covenant?*

Ans. If any are lost under the New Covenant, it is because they are only *under* it, and not *in* it, or within the Bonds of it; for there never was, or ever shall be, the Soul lost, that was *in* Covenant, for of such Jesus Christ has said, *They shall never perish, neither shall any pluck them out of my Hand.* So that the very Supposition that any one may be lost that was really *in* Covenant, is contrary to Scripture, and a very high Reflection upon God the Father, Son and Spirit.

But if *any one* is allow'd to be saved by the Covenant of Works, then may we suppose *ten thousand*, as well as *one*, may be so too; and then *Christ has died in vain.*

If one Man was saved by that Law, *then was there a Law given which could give Life; and then Righteousness could have come that way:* But this is contrary to Scripture, for by the Works of the Law shall no Flesh living be justified.

Object. 23. *If Sinai-Covenant was not a Covenant of Works, it is plain that it was a mixt Covenant.*

Ans. We must ask our Friends, *what they apprehend it was mixed with?* If they mean that it had a Mixture of temporal and spiritual Promises, we agree that it was so mixt, and so is the New Covenant too. Or if they mean that Sinai-Covenant was mixt with Law and Gospel, we own it; and the New Covenant is so too. Or if they mean it was mixt, they mean, that the Jews had abundance of shadows, Rites and Ceremonies, with their Gospel, we own it; but if the *Morning* of the Day be *cloudy*, and the *Afternoon* clearer, the differing Clouds and after brightness do not make it to be two Days. But if by mixt

mixt Covenant they mean, that Men were directed to look for Pardon and Life, partly from the Covenant of *Works*, and partly from the Covenant of *Grace*, we utterly deny it. If there was any such Appointment, it was *God himself* that appointed it, for if it was only of *Man*, it is nothing to the purpose.

Those who now under the New Covenant *go about to establish their own Righteousness, and do not submit themselves to the Righteousness of Christ*, these put themselves under the Covenant of Works: God has shut up this Door, and shewed the Jews, by the Gospel, in their Day, and shews Men, by the Gospel, in our Day, what is the *only Matter* of our Justification before God, and what is the *only Way* of obtaining it. *Works and Grace* can no more mix in a Sinner's *Justification* before God, than the *Iron and the Clay* in *Nebuchadnezzar's Image*, that could not cleave one to another, Dan. ii. 43. If Men keep their *Good Works* in the Article of *Sanctification*, they do very well; there they are *good*, necessary, yea, absolutely necessary to Salvation. But for a Man to attempt to be justified by the Law, tho' it were but in part, he attempts an Impossibility; for if a Man sins *but once*, in all his Life, he is for ever gone and lost, for any Help that the Law of God can bring him, Gal. iii. 10. *Cursed is every one that continueth not in all things written in the Book of the Law to do them.* The Law of God does not condemn a Man because he has done *more Evil than Good*, but for *sinning once*. Nay, I will add further, that if a Man had never committed any one *actual Sin*, from his Birth to his Death, neither in *Thought, Word or Deed*; yet the Law of God could not justify him; he is for ever gone and lost, by the Covenant of Works, on the account of his *Sin of Nature*. There's an old Debt, unpaid, which all our *actual Obedience* can never make Satisfaction for; therefore nothing but the pure Covenant of Grace can help fallen Man: Nothing but the Merits and perfect Righteousness of Jesus Christ can down weigh all the Sins of his People, when they come to be weighed in the Balances of the Sanctuary.

CHAP. V.

Of the Covenant of Grace, how defin'd. A Distinction about it, and how to be reconciled. God's making a Covenant with Man, and Man's making a Covenant with God; how differing. Of our making our Peace with God, how to be understood.

THE Covenant of Works being broken, fallen Man is become a miserable Creature; and this is the Condition of all the Sons and Daughters of Adam. By his first Sin all his Posterity became sinful and miserable, they are brought under the Curse and Condemnation of the broken Law, *Rom. v. 12. By one Man Sin entered into the World, and Death by Sin, and so Death passed upon all Men, for that [or in whom] all have sinned.* Man, by Sin, lost the Image of God, in which he was created. His whole Man is corrupted. He is become an Enemy to God, and that in his very Mind. He has made himself liable to all the Miseries in this Life and that which is to come, *for the Wages of Sin is Death, Rom. vi. 23.* But God, having out of his meer good Pleasure, from all Eternity, elected some to everlasting Life, did enter into a Covenant of Grace to deliver them out of an Estate of Sin and Misery, and to bring them into an Estate of Salvation, by a Redeemer. This is that rich, free Grace of God, which we are now to take some further notice of. That the Creator of Heaven and Earth should stoop to his Creature, the King to his Subject, injured Majesty to a Rebel, not to hearken to a humble petition for Life; for there was none; but that God should settle a Way of Salvation without the Consultation of Man. By a Redeemer, who being the Eternal Son of God became Man, took upon him our Nature, true Body and a reasonable Soul, that he might be capable of performing the Conditions of the Covenant between the Father and him, and bring about the Salvation of Sinners,

The Covenant of Grace is the *eternal, gracious Settlement of Jehovah* [Father, Son and Spirit,] *of the Salvation of Sinners, through the Obedience and Death of Jesus Christ, the Mediator and Surety of the Covenant; and Faith, Obedience and Holiness, as necessary Means in order to obtain that Salvation.* This Covenant of Grace is by many distinguished into the Covenant of *Redemption* and the Covenant of *Reconciliation*. The Covenant of Redemption, taking in all the Conditions agreed on between the Father and the Son; what Jesus Christ, as Redeemer, was to do on his Part for the Honour of God and his holy Law, and for the Salvation of his People: And what God the Father was to do for, and give to Jesus Christ, to fit him for, and carry him through his Work; and what God was to give to Christ as a Reward of his Work. This they call the Covenant of Redemption. And the Covenant of Reconciliation takes in all that relates immediately to Sinners, and their obtaining Grace and Glory thro' Jesus Christ; both the Provision of, and giving out of that Grace which is necessary to dispose the Soul for the Service and Enjoyment of God, both here and hereafter. But other Divines chuse rather to consider the *Covenant of Grace*, as taking in all these things; and each of them to be but particular Parts of the same Covenant of Grace, for the Covenant was made with the Lord Jesus Christ, as a publick Head, for himself and all his Seed; as *Adam* was a publick Head in the Covenant of Works, for himself and all his Seed. But tho' Divines differ in this Distinction, yet there is no Difference about the Thing. For,

1. They agree that God's Settlement of Salvation of Sinners by Covenant, was of Grace; of God's mere good Pleasure, without any Merit or Desert of Man, any more than of fallen Angels, who were left in their Estate of Misery, without a Saviour, *Heb. ii. 16.*

2. That the Covenant of Grace was made with Christ as Mediator and Surety of the Covenant. That which is made with *Men* in Time, was made with *Jesus Christ* before the Foundation of the World,

3. That in the Covenant of Grace there are some things peculiar to Jesus Christ, as Conditions on his Part to be perform'd by him alone, and in which his People could have no hand.

4. That there were some Promises peculiar to Jesus Christ, made to him, by this Covenant, that cannot be applied to his People, tho' they have Interest and Concern in them. Such as the Father's glorifying Christ in Heaven, and of Christ's seeing of his Seed, and of the Success of the Gospel, and giving Gifts to Men.

5. That the New Covenant, now in force, is the very same, for Substance, that God has made with his People in all Ages. Since the Fall of Man there never was any other Covenant than the Covenant of Grace, proposed to Men in order to obtain eternal Life. That which was made with *Abraham* and *David*, was first made with Christ, and is made with all the Children of God, and will continue to be so to the End of the World; for the Parties are the same, God and Men: The Blessings are the same, Grace and Glory: The Foundation of it is the same, *viz.* The meer Grace of God: And the Manner of Conveyance of its Blessings is the same, through Christ, and through Faith, and as the free Gift of God.

6. That in proper speaking, Man does not make a Covenant with God, but God makes a Covenant with Man. God did properly make a Covenant with Jesus Christ; and the Lord Jesus Christ did properly make a Covenant with the Father. But when we speak of a Covenant between God and Man, we are to understand, that God's making a Covenant is his absolute settling Affairs, according to his own Will, without consulting Man. So he did in his first Disposal or settling of the Blessings of the Covenant of Grace with Jesus Christ. Or God's making a Covenant with Men, is his giving out to them some of the Blessings of the Covenant, *Isai.*

v. 3. I will make an everlasting Covenant with you, even the sure Mercies of David; i. e. to give you the sure Mercies of David; for so God himself has explain'd it, Acts xiii. 34. He said on this wise, I will give you the sure Mercies of David. And Man's making a Covenant with

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God, is his *consenting* to the Terms of the Covenant which are already made for him. God made the Covenant at first without the Consultation and Consent of Man; but Man cannot make Covenant with God against his own Consent. So that Man's making a Covenant with God, is coming up to the Terms of the Gospel Covenant; that is, (not like the Covenant of Works, perfect Obedience in our *own* Person, or else perish; but)

1. To put away Sin; for tho' Jesus Christ came to save Sinners, and that the very chief of them, yet he saves none *in* their Sins, but *from* their Sins.

2. To believe in the Lord Jesus Christ; laying hold of him by Faith, as Mediator between God and Man, or as the Great Peace-maker, *Isai. xxvii. 5. Or let him lay hold on my Strength [my Christ] and he shall make Peace with me; i. e. obtain Peace.* Men make *their* Peace with God, only by *laying hold* of Jesus Christ the Peace-maker; by consenting and coming up to the Terms of the Covenant of Grace; and that is by *Repentance towards God*, and *Faith towards our Lord Jesus Christ*. So that our covenanting with God is not *making* the Covenant, but *laying hold* of the Covenant, *Isai. lvi. 4. That chuses the things that please me, and taketh hold of my Covenant.* So *ψ. 6. That keepeth the Sabbath from polluting it, and taketh hold of my Covenant.* And the Soul takes hold of the Covenant, when it takes hold of Jesus Christ by Faith, and when it gives up itself to the Lord.

3. By solemn binding themselves to the Service of God; that's Man's covenanting with God, *Jer. 1. 5. Come and let us join our selves to the Lord in a perpetual Covenant, that shall never be forgotten.* But this is supposed to be the Act of such as were in Covenant with God before; or else they had not been so desirous that *others*, as well as themselves, might heartily engage in the Service of God, and that for ever; never more to have any thing to do with Sin, with Allowance; and never more to allow themselves in Neglect of known Duties.

C H A P. VI.

When the Covenant of Grace was made; and with whom. In what Capacity Jesus Christ was to be consider'd, when he enter'd into Covenant with the Father, for the Salvation of his People.

First. **W**E are to consider when the Covenant of Grace was made: And that was, before the Foundation of the World, therefore it must have its being before the Covenant of Works; for the Covenant of Works was made with Man, therefore it was made in time; but the Covenant of Grace was made before the World began, *Tit. i. 2. In hope of eternal Life, which God, that cannot lie, promised before the World began;* and so it was an everlasting Covenant in that Sense; as also because its Blessings shall endure for ever. These Promises were made to Jesus Christ, either of something that related to himself, as Mediator between God and Man; or else relating to the Salvation of his People; and therefore these Promises must be such as were given to Jesus Christ in the Covenant of Redemption, as God beheld his People in Christ, their Head, and chose them in Christ, and made Promises to them in Christ. The Revelation of the Covenant of Grace was made to Men in time, even after the Fall; but the Settlement of the Covenant between the Father and the Son was from everlasting: For,

1. God's Appointment of Jesus Christ to be Mediator of the Covenant of Grace, was from everlasting, *Prov. viii. 23—31. Jesus Christ is represented thus speaking, I was set up (as Mediator) from everlasting, from the beginning, or ever the Earth was; before the Mountains were settled, before the Hills were brought forth; then was I by him, [the Father] as one brought up with him; and I was daily his Delight, rejoicing in the habitable Parts of the Earth; and my Delights were with the Sons of Men.*

2. God's chusing some in Christ, to be redeemed and loved by him, was before the Foundation of the World,

Eph. i. 4. These were the Father's Gift to Jesus Christ; and these are the same, who in time, shall believe in Christ; which is called coming to him, *John vi. 37. All that the Father giveth me, shall come unto me.*

3. God promised Eternal Life to some in Christ before the Foundation of the World. This is *God's Purpose and Grace*, or his gracious Purpose, *2 Tim. i. 9. Who hath saved us, and called us with an holy Calling, not according to our Works, but according to his own Purpose and Grace, which was given us in Christ, before the Foundation of the World.* These Promises were not only given to Christ, but given to us in Christ.

4. The Death of Jesus Christ, in the room and stead of his People, was settled by the Covenant of Grace, before the World began, *Act ii. 23. Being delivered [i. e. to Death] by the determinate Counsel, and Fore-knowledge of God.* If God worketh all things after the Counsel of his own Will, *Eph. i. 11.* then, surely, so great a thing as the Death of Christ must needs fall under the Counsel of God. Hence the Lord Jesus Christ speaks of his Death as the Command of the Father, *John x. 18. No Man taketh my Life from me, but I lay it down of my self; I have Power to lay it down, and I have Power to take it again; this Commandment have I received of my Father.* All these things shew that the Covenant was made before the Foundation of the World: And therein are the Wisdom and Goodness of God manifested, in providing the *Physician* Jesus Christ, before Man's deadly Disease was contracted by Sin; and in providing the sovereign *Balm* of the Merits of Christ, before the deadly *Wound* was made, tho' the *Application* of it was not till after Man had sinned; and that was the most proper Time, both to reveal it and to apply it; for *the Whole need not the Physician, but those that are Sick.*

Secondly. In what Capacity are we to consider the Lord Jesus Christ, in entering into the Covenant of Grace with the Father, about the Salvation of his People?

Answer. The Lord Jesus Christ is to be considered as a Publick Head and Representative of all his People. As the Covenant of Works was made with *Adam*, not only for

for himself, but for his Posterity: So the Covenant of Grace was made with Jesus Christ, not only for himself, but for all his Seed. And on this Account is Jesus Christ called the *Second Man*, and the *Second Adam*, 1 Cor. xv. 45. The first *Adam* undertook for all his *natural* Seed, without Exception; therefore all Men are said to be in him, Rom. v. 18. *As by the Offence of one* [or, by *the Offence*] *Judgment came upon all Men to Condemnation*; and v. 19. *By one Man's Disobedience many were made Sinners*. And the Lord Jesus Christ was an Undertaker for all his *spiritual* Seed; or, as they are called, the *Seed of Abraham*, Heb. ii. 16. *For verily, he took not upon him the Nature of Angels, but he took on him the Seed of Abraham*. Why is it not said the Seed of *Adam*, rather than the Seed of *Abraham*? *Answ.* It is said the Seed of *Abraham*, to inform us that Jesus Christ, the *second Adam*, was not an Undertaker for so many as died in the first *Adam*; but for the Seed of *Abraham*, i. e. for those who in time, should become the spiritual Seed of *Abraham*, thro' Faith in Jesus Christ, whether they were by Nature Jews or Gentiles, Gal. iii. 7. *Know ye therefore that they which are of Faith, the same are the Children of Abraham*. When Jesus Christ is called the *second Adam*, this is to shew us that Jesus Christ stood in the same Capacity that the first *Adam* did; that is, in a *Covenant-Relation*; *Adam* was so in the Covenant of Works; Jesus Christ is so in the Covenant of Grace. Thus all the People of God are called the *Seed of Christ*, *Isai. liii. 10. He will see his Seed*. And it was in this very Respect that the first *Adam* is said to be a *Figure* [or *Type*] of him that was to come, [that is, of Christ] *Rom. v. 14. Adam was a Figure of Christ*, as he was a *Covenant-Head* for all his Seed; so was Christ. And as *Adam* by Sin derived Guilt, Misery and Death to all his Posterity, so Jesus Christ, by his Righteousness, derives Justification and Life to all his People, *Rom. v. 15. For if thro' the Offence of one* [or one man's Offence] *many be dead, much more the Grace of God and the Gift by Grace, which is by the Man, Jesus Christ, hath abounded to many*.

And

And as it fared with *Adam*, so it fared with his Posterity; so as it fared with Christ, the Head of the Covenant of Grace, so it fares with all his Seed. Christ's actual Discharge was their virtual Discharge, *Rom. iv. 25. He was delivered for our Offences, and raised again for our Justification.* *Abraham* and *David* too were Types of Jesus Christ, in God's making the Covenant with them, and with their Seed, *Gen. xvii. 7. I will be a God unto thee, and to thy Seed after thee.* Jesus Christ was to come of the Seed of *Abraham* and *David* after the Flesh; and to Jesus Christ did the Promise look, *In thee shall all the Nations of the Earth be blessed.* In thee, that is, in thy Seed, [in Jesus Christ] *Gal. iii. 16.* This is called *preaching the Gospel to Abraham*: Now to *Abraham* and to his Seed were the Promises made; he saith not to Seeds, as of many, but as of one, and to thy Seed, which is Christ: Christ personally first; and then to Christ mystically, or the Church of Christ, which is called Christ, *1 Cor. xii. 12.* As the natural Body consists of many Members, so also is Christ, that is, the spiritual Body of Christ.

Object. If Jesus Christ was not an Undertaker for as many as died in *Adam*, why is it said, *1 Cor. xv. 22. As in Adam all die, even so in Christ shall all be made alive?*

Answ. Those Words have no manner of Reference to Christ's Redemption of Sinners; but it refers to the Resurrection of the Dead at the last Day, of which the Apostle is treating, thro' that whole long Chapter; wherein is not a Word of Christ's Redemption, much less of the Extent of it; for it is quite beside the Design of the Apostle, and it is doing Violence to the Words, and the Context, to understand it any otherwise than of the Resurrection of the Dead. And the very Expressions themselves make it manifest; as in *Adam* all die, or do now die; he does not say, as in *Adam* all died, or did die; but in *Adam* all die; that is, they die a natural Death. So in Christ, or thro' Christ, shall all be made alive. He does not say they were made alive by Christ, or they are made alive; but, they shall be made alive; that is, at the Resurrection of the Dead, at the Last Day.

C H A P. VII.

There are certain proper Conditions, in the Covenant of Grace, to be perform'd between the Father and Son. What comfortable Inferences may be drawn from thence, by all the Children of God.

1st. **T**HERE were certain proper Conditions in the Covenant of Redemption, or Covenant of Grace, to be perform'd by Jesus Christ, in his own Person, and which his People had no hand in the Performance of; and which indeed were impossible for them to perform; that is, to satisfy divine Justice, and to purchase Pardon, Grace, and Glory. The Conditions, on Christ's Part, of the Covenant of Redemption, or of the Covenant of Grace, were,

1. To take our very Nature, a true Body, and a reasonable Soul; and so he did, *Heb. ii. 14. Forasmuch as the Children [of Abraham] were Partakers of Flesh and Blood, he also himself took part [or did partake] of the same.* He must be *Bone of our Bone, and Flesh of our Flesh*; he must become our near Kinsman, that the Right of Redemption might lie in him, *Jer. xxxii. 8.* Jesus Christ took our Alefs Infirmities, *Matth. viii. 17.* Tho' he was like to us, yet he was without Sin, *Heb. vii. 26. He was holy, harmless, undefiled, separate from Sinners.* He must take our Nature, that he might be *under the Law*, *Gal. iv. 5.* and this was needful, that he might *redeem them that were under the Law.*

2. Another Condition of the Covenant to be perform'd by Jesus Christ, was, that he should *bear the Sins* of his people, which had been committed in that very Nature which he was to take, and so might answer to the Law and Justice of God, for the Sins of those he stood for, and represented, *Isai. liii. 6. The Lord hath laid upon him the Iniquities of us all;* and *Y. 12. He bore the Sins of many;* that is, the *Guilt* and the *Punishment* of their Sins: he could not have borne their *Punishment*, if he had not borne their *Guilt.* And he bore the *Guilt* of the Sins of

his People only by *Imputation*, for he had no Sin of his own. Thus, the same way that Jesus Christ was made *Sin for us*, we are made the *Righteousness of God in him*; that is, by *Imputation*. As the *Righteousness of Jesus Christ* is imputed to Believers for their *Justification*, without their having any hand in preparing of that *Righteousness*, but only to submit to it; so Jesus Christ stood charged with the Sins of his People, without having any hand in contracting their Sin and Guilt. He had no Sin of his own, either by Nature, or by Practice; for when he was the *Lamb of God*, in Sacrifice for Sin, even then, he was *without Blemish, and without Spot*, 1 Pet. i. 19.

3. Another Condition of the Covenant, on Christ's Part, was, that he should lay down his Life, shed his precious Blood, and make his Soul an Offering for Sin. *Isai. liii. 10.* The Death of Christ was one Article agreed on in the Covenant between the Father and the Son. *Acts ii. 23.* *Who being delivered [i. e. to Death] by the determinate Counsel and Fore-knowledge of God.* Therefore the Blood of Christ is called the *Blood of the Covenant*. *Zech. ix. 11.* *As for thee also, by the Blood of thy Covenant I have brought forth thy Prisoners from the Pit wherein there was no Water.* This was the only way to obtain the Pardon of Sin, for *without shedding of Blood there is no Remission* [or Pardon], *Heb. ix. 26.* But thro' the Obedience and Death of Jesus Christ *we have Redemption through his Blood, the Forgiveness of Sins, according to the Riches of his Grace*, *Eph. i. 7.* This is the *Blood of the Cross*, *Col. i. 20.* because it was shed on the Cross. But by the way, let it be carefully observed, and for ever remembered, that by the *Blood of Jesus Christ* is intended, *all that Jesus Christ did, and suffered, as a Surety for his People.* And these are the same also that make up the justifying *Righteousness* which Jesus Christ has wrought out, and brought in, and is the Matter of a believing Sinner's Justification before God, that's the *Blood of Christ*.

There were many Great and Glorious Ends of the Death of Jesus Christ, as the Surety for his People,

1. To *satisfy divine Justice*, who had been injured by Man's Sin.

Object. But how could the *short* Sufferings of Jesus Christ answer for the *eternal* Punishment due to Sinners?

Answer. The *Eternity* of Punishment arises from the *utter Incapacity* of the Sinner to make Satisfaction for Sin; if the Person that had sinned could by any means make Satisfaction, his Punishment would not be *eternal*. But the Lord Jesus Christ having intirely satisfied divine Justice, thro' the infinite Merits of his Obedience and Death, the Eternity of Punishment could not take place. Man remains in Prison, because the Debt remains unpaid; but if the Debt is paid he is no longer a Prisoner. The Lord Jesus Christ paid the full Value of what was due from Man to the Justice and Law of God. If a Man does not pay his Debt in a *thousand* Pieces of Silver, yet if he pays the *full Value* in a *lesser Number* of Pieces of Gold, it comes to the same. What Jesus Christ did and suffered as the Surety for his People, was meritorious, thro' the Dignity of his Person; his Blood is the Blood of God, he offered himself *thro' the eternal Spirit*; i. e. thro' the Godhead.

2. Another End of Christ's Death was, to *magnify the Law, and make it honourable*; as Jesus Christ did so, by his perfect Obedience in his Life, so he did by the Obedience of his Death, *Phil. ii. 8. He became obedient to Death, even the Death of the Cross.* Some hold that Jesus Christ died to procure a *milder Law*, or *easier Terms* of Salvation, which they call a *new Law*; if by this new Law they mean only the Gospel, then this cannot be the way to magnify the Law, and make it honourable; and it sets the Law and the Gospel one against another. If the Gospel was really a Law, and its Design was to direct Men to look for Salvation by Obedience to Jesus Christ as a Lord only, then it would not have been said, *the Law was given by Moses, and Grace came by Jesus Christ*; but the Gospel was given by *Moses*, and the new Law came by Jesus Christ: But this seems to be the way to confound both the Law and the Gospel, and make it

very uncertain what to understand either by the one or the other: And if by the Law they mean the Moral Law too, then how is it a *milder* Law? and if they do not take in the Moral Law, then to what End did our Lord Jesus Christ explain the spiritual Meaning and large Extent of the Law, showing that it reached to the very Thoughts of the Heart, and all the Motions and Affections thereof? This does not at all favour the new Notion, of the new Law, and of the Abatement of it; for we don't find that Jesus Christ abated *one Commandment*, or the *Force* of any of them; the End of Christ's Incarnation and Death was not to *destroy* the Law but to *fulfil* it, and make good all the Demands thereof.

3. Christ must die, that he might purchase a People to himself, *Acts* xx. 28. *Feed the Church of God, which he hath purchased with his own Blood.* *Tit.* ii. 14. *Who gave himself for us, that he might redeem us from all Iniquity, and purify unto himself a peculiar People, zealous of good Works.*

4. The Death of Christ was necessary to purchase all the Blessings of the Covenant for his People, Grace and Glory; for Heaven itself is a purchased Possession, *Eph.* i. 14. These were some of the Conditions of the Covenant, on Christ's Part, he engaged to perform these Conditions in Time; and it is upon this account, that our Lord Jesus Christ spoke these Words, *Luke* xxiv. 46. *Ought not Christ to suffer these Things, and to enter into his Glory?* Ought he not to suffer, not against his Will, but according to Covenant Consent and Agreement? And he fulfilled every Article of the Covenant, *John* xvii. 4. *I have glorified thee on the Earth, I have finished the Work which thou gavest me to do.* And thereupon the Father exalted him to his own Right Hand.

Secondly. There were in the Covenant of Redemption, or Covenant of Grace, certain Conditions to be perform'd on the Father's Part, to our Lord Jesus Christ.

1. That God the Father should prepare for Jesus Christ a Body; this was necessary in order to fit him for obeying, and dying, *Heb.* x. 5. *A Body hast thou prepared me.*

2. That God the Father should qualify and fit him for his Work, which he was to do upon Earth, *Isai.*

xi. 20. The Spirit of the Lord God shall rest upon him, &c. *Isai. lxi. 1. The Spirit of the Lord God is upon me, &c.* And accordingly, God gave him the Spirit without measure, *John iii. 34. God giveth not the Spirit by measure unto him.*

3. That God the Father should make him strong for his mediatorial Work, *Psal. lxxx. 17. Let thy Hand be upon the Man of thy right Hand, upon the Son of Man, whom thou hast made strong for thy self; i. e. for the Work* which thou hast given him to do, and given him to bear and suffer; and on the account of the Conquest he was to make over all his spiritual Enemies; and his subduing his People to himself; for that must be done by his mighty Power, *Psal. c. 3. Thy People shall be willing in the Day of thy Power.*

The Father was also to glorify the Lord Jesus Christ in Heaven, *Psal. cx. 1. Sit thou at my right Hand, till I make thine Enemies thy Footstool.* Accordingly, all Power is given to him in Heaven, and on Earth, *Mat. xxviii. 18. Phil. ii. 6, 7. He humbled himself, and became obedient unto Death, even the Death of the Cross; wherefore God hath highly exalted him, &c.*

5. God the Father was also to give him a Seed to serve him, *Isai. liii. 10, 11. He shall see his Seed, &c.* Christ's Death was one Condition of the Covenant, but he did not die at Uncertainty; for there were certain Persons given to him by the Father. Thy People shall be willing; it is not said, thou shalt have a Seed if Men will be willing; for the Will of God is not determined by the Actions of Men, but the Will and Actions of Men are determined by the Counsel, Power and Grace of God; *he shall justify many, for he shall bear their Iniquities.* Jesus Christ, by bearing the Iniquities of his People, has wrought out, and brought in, an everlasting Righteousness, which shall be the Covering of every one that believes, *Isai. lxi. 10. He hath clothed me with the Garments of Salvation; he hath covered me with the Robe of Righteousness.* *Rom. iii. 22. Even the Righteousness of God which is by Faith of Jesus Christ unto all, and upon all them that believe.*

6. God the Father engaged in the Covenant, that Jesus Christ should receive Gifts for Men, *Psal. lxxviii. 18.* And so he did receive them, and now gives those Gifts to Men, *Eph. iv. 8. When he ascended on high, he gave Gifts to Men.*

Use 1. By this Covenant Agreement between the Father and the Son, about the Salvation of Sinners, we learn to correct the too common Mistake of some weak Christians, who are ready to think that *God the Father is no farther willing of the Salvation of Sinners than the Lord Jesus Christ makes him willing, by his Intercession.* This is a great Mistake; for

1. It was God the Father that laid the Platform of Salvation, by Covenant, thro' the Merits of Jesus Christ. This is the *Foundation of God.*

2. It was God the Father that found out Jesus Christ and gave him a Commission, to come and *seek and save that which was lost.*

3. It was God the Father that gave his People to Jesus Christ, to be redeemed and saved. *Thine they were, and thou gavest them me.*

4. It was God the Father that fitted the Lord Jesus Christ, as Mediator for his Work: He made him strong for his Work, and he gave him the *Spirit without measure.*

5. It was God the Father that gave the Lord Jesus Christ a Commandment to *lay down his Life* a Ransom for his People.

6. It was God the Father that made the Sins of his People to meet upon Christ, *Isai. liii. 6.* And he *spared not his own Son, but delivered him up to Death* for Sinners. It was the Father that chastised, wounded and bruised him; nay, it *pleased the Father to bruise him.* As *Abraham* laid the Burthen of Wood upon his Son's Shoulders, so God the Father laid the Load of Guilt upon the Lord Jesus Christ, *Heb. ix. 28. Christ was once offered to bear the Sins of many.*

7. It is the Will of the Father, that Sinners should believe in Jesus Christ and be saved, *John vi. 4. This is the Will of him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting Life,*

8. It is the Father that draws Sinners to Jesus Christ, *John vi. 44. No Man can come to me, except the Father which hath sent me draw him.*

Use 2. Hence we learn, that the Salvation of every Believer is secure; for it is settled by eternal Covenant between the Father and the Son. They are chosen in Christ, and given to Christ. Besides, they are already brought within the Bonds of the Covenant, wherein God's Glory and their Salvation are link'd together, *Isai. xl. 5. The Glory of the Lord shall be revealed.* And what is that Glory but Sinners Salvation? So it is explained, *Luke iii. 6. All Flesh shall see the Salvation of God.*

Use 3. If Jesus Christ has perform'd all the Conditions of the Covenant on his Part, and is now at the Right Hand of God, then we shall be *saved by his Life*, his Life of Intercession in Heaven; for now he can claim his Seed, and all the Blessings of the Covenant, which he has purchased for his People.

Use 4. We should never think or speak of Election, without thinking of *Faith and Holiness* as the Means appointed in order to obtain the End; and never think of any coming short of Heaven, without considering of their *evil Works*; for none are *saved* without Faith and Holiness, and none are *lost* but Workers of Iniquity.

C H A P. VIII.

Some Mistakes about the Covenant of Grace corrected; we are not under two Covenants. The Act of Faith does not justify us. Sincerity does not come in the room of perfect Obedience. Faith and Repentance are not proper Conditions of the Covenant. God does not dispense with his Law. The Doctrine of Man's Inability no Hindrance to Salvation in God's Way.

WE have said that the Covenant, with regard to Jesus Christ, has proper Conditions; and that the

the Lord Jesus Christ performed them all; but as to the many Sons that are to be brought to Glory by Christ, there are no proper Conditions in the Covenant, tho' there is much for them to do, as necessary to Salvation. But when we speak of the Covenant, we have much to do to guard against the two Extremes, and keep the Middle, which is the safest and only right Way.

First. We have to do with some who say, that Jesus Christ has done all for them, and has left nothing for them to do. To such we answer, That as to Merit, and Settlement of the Way of Salvation, the Lord Jesus Christ our Surety has done all for us, and has left nothing for us to do. *He trod the Wine-press alone, and of the People there were none with him, Isai. lxiii. 3.* But in point of Duty, on our Part, and as to the Means of the Application of his Purchase, he has left much for us to do, as Means necessary, yea, absolutely necessary, in order to Salvation. And tho' not proper Conditions of the Covenant, yet they are so far Conditions as they are Means without which no Soul shall be saved; these are, Faith, Repentance, and Holiness. It is Presumption for any to expect to get to Heaven without them, 2 Thess. ii. 13. *God has chosen you to Salvation through Sanctification of the Spirit, and Belief of the Truth.* We must hear, that we may believe; for *Faith comes by hearing.* And we must believe, that we may be justified, *Acts xiii. 39.* And we must be holy here, that we may be happy hereafter; for *without Holiness no Man shall see the Lord.* Tho' the Covenant of Grace consists of absolute Promises, *I will be their God, and they shall be my People; I will write my Laws in their Hearts; I will be merciful to their Unrighteousnesses, and their Sins and their Iniquities will I remember no more.* Yet there is much for the People of God to do by way of Duty. This is sometimes added to the Promises themselves, *I will put my Spirit within you, and cause you to walk in my Statutes, and keep my Commandments, and do them.* But this may be the Comfort of the People of God, that what he calls for, that also is put into the Promises. God has engaged by Covenant, both for his own Part and theirs, *Jer.*

xxxii. 40. *I will make an everlasting Covenant with them, that I will not turn away from them to do them good; but I will put my Fear in their Hearts, that they shall not depart away from me.* And it is the sincere Desire of a true Christian that he may never depart from the Word, Work and Ways of God; for this they affectionately pray, *Psal. cxix. 5. O that my Ways were directed to keep thy Statutes.* And unto this they also most solemnly bind themselves, *Y. 106. I have sworn, and I will perform it, that I will keep thy righteous Judgments.* What God requires the gracious Soul desires.

Secondly. We have to do also with those that run into another Extreme; and may, unawares, ascribe more to our Faith, Obedience, and good Works, than are due to them. Perhaps they are not so apt to err about the Works of the Law, as about the Obedience of the Gospel.

1. Some hold, that we are partly under the Covenant of Works, and partly under the Covenant of Grace. If this were true, then we are now in a worse Condition than the *Jews* were under the *Sinai-Covenant*; for that was not a mixt Covenant, neither can it be shewn from the Bible, that ever there was any such Covenant, which consisted partly of Works, and partly of Grace. The Covenant of Works had no Grace in it, any further than it was a Covenant of Friendship; it had no Provision of Mercy in it, no Help for Duty, no Recovery after a Fall, no Pardon, no Repentance. And the Covenant of Grace has no Works in it, no proper Conditions of obtaining any of its Blessings, tho' it calls for the Obedience of the whole Life— Grace ever inclines the Soul to good Works, but there are no good Works before Grace; much less do those good Works, which a natural Man may be supposed to do, dispose him for the Grace of God, or entitle him to the Blessings of the Covenant. The Soul can bring nothing to the Covenant, but having received Covenant-Mercies, it has much to do, and much to lay out, for the Honour of God, the Gospel, and the Service of Souls— If Faith, Justification and Salvation, are in Scripture called a Gift, Grace, and

and a Gift by Grace, then we obtain them without our Money and our Price. So that our *good Works* do not come into the Article of our *Justification*, but of our *Sanctification*.

But perhaps this Mistake of some good Men lies here, that whereas the Covenant of Grace is a Covenant of *Promises*, therefore they suppose that something must be borrow'd from the *Law* to be a Rule of *Duty*. But we must observe, that the Covenant of Grace lays Men under the strictest Bonds and Obligations to good Works and Holiness, *Heb. xii. 14. Without Holiness no Man shall see the Lord*. Christians are called to do good Works, and to be *always abounding in the Work of the Lord*, *1 Cor. xv. 58*. But then we must have a care of putting them in the Place of Christ and his Righteousness; not to do them to be accepted of God for them. We need not say we are under a Covenant of Works, for fear any should take Occasion from the Doctrines of free Grace to live in Sin; for the Covenant of Grace itself calls for Obedience and Holiness from all that are under it; the Gospel itself calls for Holiness, *Tit. ii. 11. The Grace of God which brings Salvation, teacheth us, that denying Ungodliness and worldly Lusts, we should live soberly, righteously and godly, in this present evil World*. And the Grace of God itself teacheth the same, *1 John iii. 9. He that is born of God sinneth not; and he cannot sin, because he is born of God*. He doth not sin as others do, and as he himself used to do; that is, with Love and Delight, so as to make a Trade of it. And he cannot sin with Pleasure, nor can he sin unto Death. Thus the Covenant of Grace calls for good Works, and charges Christians *not to be weary in well-doing*: But herein lies the Excellency of the Covenant of Grace, that whatsoever good Works it calls for, it also provides Strength for the doing of them; the Gospel enforces Duty and Obedience from the Love of Christ, *2 Cor. v. 14. The Love of Christ constraineth us. If ye love me, keep my Commandments*. The Gospel tells us that Jesus Christ is the *Author of Salvation to them that obey him*, *Heb. v. 9*.

1.) By putting away Sin, by sincere Repentance; for that is Obedience to a great Gospel Command, *Acts xvii. 30. God now commandeth all Men every where to repent.*

2.) By believing in the Lord Jesus Christ; for that's Obedience to another great Command of the Gospel, *1 John iii. 23. This is his [God's] Commandment, that we should believe in the Name of his Son Jesus Christ.*

3.) Obey him, by living holy; for that also is another great and necessary Command of the Gospel, *1 Pet. i. 15. As he that hath called you is holy, so be ye holy in all manner of Conversation.*

Objection. *If our own Obedience to God is not the Way of our Justification, why has God said, Rom. iii. 23. The Doers of the Law are justified?*

Ans. 1. To inform them that the Law has now full Power to justify any one that can do what the Law requires.

2. To convince Men that Justification by the Works of the Law is utterly impossible; because fallen Man cannot bring perfect Obedience to the Law.

3. To convince them, that the Gospel-Way of Justification is not only the safest and most comfortable, but is indeed the only Way of a Sinner's Justification before God.

I conclude this Head with saying that Believers are under the Moral Law as a *Rule* of Life, but not as a *Covenant* of Life; for so they are under Grace, under a Dispensation of Grace. But they are *created in Christ Jesus unto good Works, which God had before ordained that we should walk in them.* Not to merit by them, not to put them in the Place of Christ's Righteousness; but for other Ends, for the Honour of God, for the Proof of our Faith, and that we are Trees of Righteousness. The Lord Jesus Christ perform'd every thing that was properly conditional, in the Covenant of Grace; yet he has left much for his People to do, as their necessary Duty. There is a spiritual Liberty where-with Jesus Christ hath made his People free; as, from the Guilt of Sin, and from Curse and Condemnation,

and from the Power and Dominion of Sin, and from the Yoke and Burthen of the Ceremonial Law, but not from the Moral Law as a Rule of Life; not from Service to God; this is no Part of the Liberty wherewith Christ has made us free; nor do sincere Christians desire any such Liberty. Good Works do not begin till Grace is planted in the Heart, that makes the Tree good, and then the Soul desires to bring forth Fruit to old Age, and to seek for Glory in patient Continuance in Well-doing.

2. Some hold, that our Act of Faith is imputed to us, or accepted of God for our Righteousness; these readily acknowledge that a Man cannot be justified before God by the Works of the Law, *Gal. ii. 16. By the Works of the Law shall no Man living be justified.* The Works of the Law have their excellent Uses, but not this Use, to be our justifying Righteousness; but they suppose, that our Faith may be accepted of God for our Righteousness, or makes our Persons accepted of God. "Faith makes our Persons, and Obedience makes our Actions, approved of God." *Dr. Taylor on Christ's Temptations, p. 37.* These are neither of them true, for both our Persons and our Services are accepted of God only through the Righteousness of Christ imputed to us thro' Faith. But the Act of Faith cannot justify; for there is *something lacking in it*, Faith justifies as a Means or Instrument to take hold of the Righteousness of Jesus Christ. Faith is the Hand of the Soul to receive Christ; we are said to be justified by Faith, because Faith is the only Means whereby we receive and rest upon Jesus Christ alone for Salvation; Love, or good Works, cannot do this Office: The Act of Faith cannot justify us, it is not that *for which* we can be justified, because the Blessings of the Covenant were not promised to Jesus Christ upon Condition of our Faith, but upon Condition of what Christ himself should do and suffer in the room of his People; if the Act of Faith is the *Matter* of our Justification, then we are justified by some Work of Righteousness which *we have done*; for tho' the Gift of Faith is God's, yet the *Act* of Faith is *ours*, *Rom. x. 10.*

With

With the Heart Man believeth to Righteousness. Our justifying Righteousness is the *Righteousness of God*, of him that was and is very God; not that which God helps us to do, but that which Jesus Christ *himself* has done, *Tit. iii. 5.* *Not by Works of Righteousness which we have done, but by his Mercy he saved us; if Faith and Repentance are Works of Righteousness, tho' they are not Works of the Law, but of the Gospel, yet being Works that we have done, they cannot be the Matter of our Justification before God, but something that Christ has done; not wrought within us, but done without us; that must be the Matter of our Justification before God.* The Grace of the New Covenant goes before any Condition or Qualification we can bring to it; many gracious Promises of the New Covenant take place upon the Soul before it can possibly perform any supposed Condition of the Covenant; as for instance, before any can *repent or believe*, God must bring him *from Death to Life*; God must *write his Laws in the Heart*, and *put his Spirit within him*; for Faith and Repentance are *our Acts*, and are Acts of a *living Soul*; therefore, tho' our *Act* of Faith is required, in order of Nature, before our Justification, yet the *Habit* of Faith is wrought in the Heart before it can be acted by us; so that Pardon of Sin is not the Reward of our *Faith*, but our Faith and Pardon of Sin too are both the *Fruits* of free Grace; therefore our Act of Faith cannot be the Matter of our Justification before God. So that to sum up the whole under this Head, let us observe that as none are *actually* justified before God till they believe in Christ, we are not justified *before* Faith, so we are not justified *for* our Faith, neither can be, because our Faith is our *Duty*, what we owe to God, therefore there can be no Merit in it. Besides, my Faith is not what *I bring* to God, but what *I receive* from him; and thus Justification is *by Faith* that it *might be by Grace*; that the Children of *Abraham* [nor *Abraham* himself] might have nothing to glory or boast of before God, *Eph. ii. 8.* *By Grace are ye saved through Faith; and that not of yourselves, it is the Gift of God; not of Works, lest any Man should boast.* If Faith and Repentance are Con-

ditions of the New Covenant, what are the Conditions of Faith and Repentance? Do Men obtain the *greater* Blessings of the Covenant without a Condition, and can they not obtain the *lesser* Things without it? I think none will question whether God in Christ is the chief Blessing of the Covenant of Grace; yet when God makes over himself to his People, we do not read a Word of any Condition in that Conveyance, but *I will be their God, and they shall be my People.*

Object. But some will say, *We heartily ascribe it to the free Grace of God, that we act Faith or Repentance, or that we are sincere, or do good Works; for we say that it is God that must work in us both to will and to do of his own good Pleasure; God assists us to every good thing that we do, for of our selves we can do nothing; therefore we do not derogate from the Grace of God.*

Answer. So it may be said, that a Master lends to his Servant his Working-Tools all the Day long, to do his Work by; yet at Night that Servant will expect his Wages as a just Debt, and a due Reward for his Labour in the Day, tho' he wrought with his Master's Assistance; so some that talk of God's *assisting Grace*, and say that we are saved by Grace, yet if they rest upon what they do as their Righteousness, whether it be Faith or Repentance, Holiness or good Works, it comes to the same thing, they derogate from the Grace of God. Protestants blame the Papists, or some of them, for trusting to the Merit of Works, and it is a very dangerous Doctrine indeed; but I cannot see but that it is equally dangerous to make our Act of Faith to be our justifying Righteousness before God; for one puts Works, and the other puts Faith, in the Place of Christ's Righteousness; and each of these expect Acceptance with God, on the account of some Work of Righteousness which they have done.

We do not except against the Word *Condition*, as it is sometimes applied to Faith and Repentance, when nothing more is intended by it than *Means absolutely necessary*, the one to Justification, and the other to Salvation; but the Word Condition is liable to be mistaken by some honest Christians;

[1.] For

[1.] For something that bears Proportion to a *Reward*, or that which gives a *Right* to any thing, but God's Covenant Blessings, though they are called a *Recompense of Reward*; yet, after our Faith, Repentance, good Works and Holiness, will remain to be a free Gift, and a Reward of Grace; so is our Adoption, notwithstanding our Faith, *John* i. 12. and so is our Justification after we believe, *Rom.* v. 5. Both are said to be a *Gift*, and a *Gift by Grace*.

[2.] By the Word *Condition*, some mistake its Meaning in taking it to bear some Proportion to the *Value* of the Thing to be received by the Covenant, or under the Testament; as the Money and the Goods, in an honest Bargain, are supposed to bear some Proportion in Value to each other: But our Faith, Repentance and Obedience can bear no Proportion in *Value* to the Things provided for by the Covenant, so as to deserve or merit those Blessings.

[3.] Or they may take *Condition* for the *moving Cause* to any one to change one thing for another; but Faith, Repentance and good Works cannot be the moving Cause of God's Acceptance of us, or his pardoning us. The Merits of Jesus Christ are the procuring Cause, and Faith and Repentance are but Means of obtaining these Covenant Blessings; Faith and Repentance are not my Money, I have received them as a Steward from my Great Lord, and I cannot covenant or article with God for farther Favours with his own Money; but upon the same Terms that I received Faith and Repentance [the first Mercies] I must expect what remains behind. If our Faith and Repentance were proper Conditions of the Covenant, then may a Man ask for Covenant Blessings for the sake of those Conditions, which are to be asked for the sake of Christ and his Merits. Our Faith does not deserve any thing that the Covenant contains; tho' our Faith is necessary, in order to our Justification, as coming is necessary, in order to our partaking of the Provisions of a Feast. God has made a Feast for the Marriage of his Son, and the Gospel calls Men to come; and Faith is the Soul's coming; but our coming does

not give us Right to the Provisions; all things were ready before we were called; our coming did not make them ready; but in coming we are made Partakers of what God had graciously provided. The Covenant of Grace was *ordered in all things*, without me and my Faith; but I obtain an actual Share in the blessing of it by believing. “ But some may say then, *here is a Covenant which wants the very Effence of a Covenant; a Covenant without a Condition is a Contradiction.* ”

To this we answer, we do not say that the Covenant of Grace has no Condition, in no Sense whatsoever; for with respect to Jesus Christ our Mediator and Surety, the Covenant of Redemption, or the Covenant of Grace, had strict and proper Conditions to be performed by him, as a valuable Consideration for whatsoever he himself should receive, or bestow upon his People. And that the Covenant of Grace has something like Conditions, with regard to us, *i. e.* that no Soul shall be actually justified without Faith in Christ, and none shall get to Heaven without Repentance and Holiness, *Heb. xii. 14. Follow Peace with all Men, and Holiness, without which no Man shall see the Lord.*

Object. *We own that Christ's Righteousness is the meritorious Cause of our Justification, and surely that's a Doctrine according to the Gospel.*

Ans. That's true; but we must go further than that; for Christ's Righteousness is not only the *meritorious Cause* of a Sinner's Justification, but it is the *Matter* of it too. Christ's Righteousness did not merit that our Faith or Sincerity might be the Matter of our Justification before God; but what Jesus Christ himself did and suffered, as our Surety, is the Matter of our Justification; therefore our justifying Righteousness, before God, is said to be the Righteousness of *one*; that is, of *one for all*. Jesus Christ was not made Sin for us by any inherent Sin of his own; and we are not made the Righteousness of God in him, by any inherent Righteousness of our own; but he bore our Guilt, and we partake of his Righteousness, the very same Way; that is, by Imputation. This is the Doctrine that administers Comfort to the Believer in Life

Life and Death, whether their Faith is strong or weak ; for the strong Believer is not more justified before God than the weak Believer, as in *Adam* one Man is not more guilty than another.

3. Others think that our Sincerity in Religion will serve instead of perfect Obedience. Indeed nothing is accepted of God *without* Sincerity, but not *for* our Sincerity. Sincerity does not come in the room of perfect Obedience. God will accept of Sincerity for *Christ's* sake, not for its *own* sake ; and God will accept of sincere Services for *Christ's* sake, tho' they are poor imperfect Services ; but he does not accept them *because* they are sincere. Sincerity is called *Perfection*, in Scripture, *Job* i. 1. *A perfect Man, and an upright.* But that is no Argument that Sincerity is our Gospel *Perfection* ; for that is *Christ's Righteousness*, not any thing in us, or done by us.

Under the Covenant of Works, *Adam* was to bring Sincerity with his *perfect Obedience*, or else his Obedience would have been nothing in the Sight of God, and the holy Law of God demanded it all ; how then can our Sincerity, in our imperfect State, serve instead of perfect Obedience and Sincerity too ? So that by this Doctrine the holy Law of God would be a great Loser. But that which comes under the Gospel in the room of *perfect Obedience*, is nothing but the *perfect Righteousness* of Jesus Christ.

Thus I think our Way is clear, that Faith, Repentance and Holiness, tho' attended with Sincerity, being something that *we have done*, tho' we have done them by the Assistance of God, cannot be the *Matter* of our Acceptance with God ; Faith is *our Act*, not *Christ's Act*, not the *Spirit's Act* ; it is God's *Gift*, but it is our *Act* ; with the Heart *Man* believeth ; so Repentance is *our Work*, though it is *Christ's Gift*, *Acts* v. 3. These are Blessings provided in the Covenant of Grace ; we do not *bring* them to the Covenant, but *fetch* them from the Covenant, these are Acts of Obedience to Gospel Precepts ; but one Act of Obedience cannot satisfy for another Act of Disobedience.

4. Some

4. Some hold, “ that God does dispense with his Law, “ or make merciful Abatements, now under the Gospel, of “ what once the Law of God demanded; and that God “ does thus dispense with his Law that he may accept of “ their sincere, instead of perfect Obedience; and that God “ does this that Man may be able to come up to the Terms “ of the Law; and that this is now God’s Way of Salva- “ tion under the Gospel.” For which Reason they love to call it a new Law, a remedial Law, and a milder Law.

To which we now answer,

[1.] That we read of no such Way of Salvation of Sinners, under the Gospel; it is an Invention of Men, that are too proud to stoop to the perfect Righteousness of Jesus Christ, and a Doctrine that betrays great Ignorance of God’s Way of Salvation.

[2.] This is the way to dishonour both God and his holy Law, and is not the way to magnify it; for this brings the Justice of God, and his holy Law, into a shameful Composition, and puts them off with an imperfect, instead of a perfect Obedience.

Quest. “ Did not God dispense with his Law, in putting “ Jesus Christ, as a Surety, in the Room and Stead of his “ People, and accepting of the Obedience of One, in the “ Room of Many?

Ans. Though God did make the Lord Jesus Christ a Surety for his People, and accepted of his Obedience and Death in their Stead, yet here was nothing of the Demands of the Law abated; for the Lord Jesus Christ did and suffered the very Things that the Law of God required, and not other Things; so that neither God or his Law suffered any thing by the Change of the Persons, nay, both were more honoured by the Change.

[3.] The moral Law is now in as much Force and Power as ever it was; and has as much Power to justify a Man, provided we could bring a fit Subject; that is, *one that continueth in all things written in the Book of the Law to do them.* This is evident in its justifying of our Lord Jesus Christ when he stood as Surety for his People; indeed it is said that the Law is weak, it cannot justify a fallen

fallen Creature; but it is *weak through the Flesh*; not in itself, but thro' the Sin of Man. No Man can be justified by the Law, because no Man can bring a perfect Obedience to the Law, of his own Performance.

And the Law has as much Power to condemn such as come short of its Demands, as ever it had, if it finds any Man out of Christ, *Jobn iii. 18. He that believeth is not condemned, but he that believeth not is condemned already*; and what is it that condemns him but the holy Law of God? Thanks to God for the New Covenant Dispensation, that shews the Way of a Sinner's Justification before God to be by the perfect Righteousness of Christ, as our Surety. The best Obedience that ever any mere Man brought to the Law of God, could never procure the Pardon of one Sin, or save one Soul from Hell.

[4.] The Demands of the Law of God are the same under the Gospel, as ever they were; that is, nothing short of perfect Obedience; and it must have it either in our own Persons or in our Surety Jesus Christ. The Law cannot acquit and justify any Man without a perfect Obedience and Righteousness, therefore God's only Way of justifying a Sinner, now under the Gospel, is through the Righteousness of Jesus Christ, imputed to the Soul in a way of believing; and therefore is called the Righteousness of Faith, to distinguish it from the Righteousness of Works; or the Righteousness of the Law, in Opposition to the Righteousness of the Gospel, which is the Righteousness of Faith, or that which is imputed to us through Faith in Jesus Christ.

Quest. Does not God accept of the imperfect Services of his People?

Ans. It would be very sad indeed if he did not; but that's not the Question, whether God can, or does accept of their Services? but whether God accepts of the *Person* for the sake of their *Services*? The Services cannot be accepted for *their own* sake, much less can they procure the Acceptance of the *Person*; but both are accepted for the sake of Christ. This is a more comfortable Doctrine for a Believer, that tho' the Law of God does not find in him such an inherent Righteousness as it
 I calls

calls for, yet it finds it in Christ, to whom the Believer refers the holy Law for Satisfaction; and that's better than to be told that *God has dispensed with his Law*; for that Doctrine is not only unscriptural, but leaves the Soul at great Uncertainties what God will abate, or how much Man must do, that he may be justified; but Thanks be to God that has shewn us a more excellent Way.

And now I shall close this Chapter with a Word to those Christians who may be offended at those Doctrines that set forth Man's Inability to do any good thing of himself; "*What! can Man merit nothing? Can he do nothing of himself? This is to lay a reasonable Creature as low as a Brute; nay, it lays him as low as a Stock or a Stone.*"

We answer, It lays the Man no lower than he has laid himself by Sin; for he is blind, and *cannot discern between things that differ*; he puts *Light for Darknes, and Darknes for Light*; he is deaf, and cannot attend to and receive the Things of God, till God opens the Ear, and changes the Heart; he is *dead in Trespasses and Sins*, till God quickens and brings him from Death to Life, *Eph. ii. 1.* His Heart is an *Heart of Stone*, till God gives a *new Heart*; yet it is no Hindrance to Mens Salvation to tell them of their own Inability, while we tell them also where their Strength and Righteousness are prepared; for by this means they are the more encouraged to *work out* their Salvation, *Phil. ii. 12.* *Work out your Salvation with Fear and Trembling, for it is God which worketh in you, both to will and to do of his own good Pleasure.*

C H A P. IX.

The Covenant of Works, the Covenant at Sinai, and the New Covenant, compared. In what respect the latter is called a Better Covenant. Sinai Covenant a Shadow of good Things to come; and the New Covenant is the Substance of those Shadows.

HEB. viii. 6. *But now hath he obtained a more excellent Ministry, by how much also he is the Mediator of a better Covenant, which was established upon better Promises.* The Blessings that God has prepared for his People in his eternal Purpose, and the Blessings of the Purchase of Jesus Christ, are Blessings of the Covenant; given by Covenant, and secured by Covenant; and they are Blessings obtained by the New Testament of our Lord and Saviour Jesus Christ. When one Covenant is said to be better than another, we must see what Covenants are compared together. The Comparison here lies between the Covenant at *Sinai* and the *New Covenant*, which is the last and best Edition of the Covenant of Grace. This is the same Covenant which was made of God in Christ before the World began. It is God's eternal Settlement of the Way of Salvation of Sinners, thro' the Merits of Jesus Christ, and Faith and Holiness as the Means. *Sinai* Covenant was but a very faint Edition of this Covenant. *Sinai* Covenant is called the *old* Covenant, because it was to vanish away, *Heb. viii. 13. That which decayeth and waxeth old is ready to vanish away.* That Covenant was made up of Shadows of good Things to come, and God did not design that the Shadows should continue any longer than till the Substance, Jesus Christ, should come. When the Day should break, by the rising of the Sun of Righteousness, then the *Shadows should flee away*, *Cant. ii. 17.*

First. I shall consider the Comparison, and endeavour to make out what this *better* Covenant is, and in what respects it is *better* than what went before it.

Secondly. That this Covenant is established upon *better Promises*, or Promises of *better Things*.

Thirdly. That Jesus Christ is the *Mediator* of this *better Covenant*.

Fourthly. With whom the New Covenant is made.

First. I shall consider the Comparison between the *Old* and the *New Covenant*; and shew wherein the latter is the *better Covenant*.

The Comparison does not lie between the Covenant of *Works* and the Covenant of *Grace*; for then it were very easy to determine that the Covenant of *Grace* was the *better*. For,

1. The Covenant of *Works* required *perfect Obedience* to be perform'd in every Man's own Person, *Do this and live*. The Blessings, under that Covenant, were to be expected only from their own Righteousness; but the New Covenant provides the Righteousness of Jesus Christ, in the room of his People; and directs Men to look for all the Blessings of the Covenant of *Grace*, thro' Faith in the Righteousness of Jesus Christ, *Acts xvi. 31*. By the Covenant of *Works* Man was to do all in his *own Strength*; but by the Covenant of *Grace* he is directed to do all in the *Strength of Christ*.

2. The Covenant of *Works* admitted of no Repentance, in case of Sin, but curses and condemns every one that comes short of what it requires, *Gal. iii. 10*. *Cursed is every one that continueth not in all things written in the Book of the Law to do them*. But the Covenant of *Grace* admits of Repentance; it commands Repentance, *Acts xvii. 30*. *But now commandeth all Men every where to repent*. And it provides the Grace of Repentance, *Acts v. 31*. *Him hath God exalted at his own right Hand, a Prince and a Saviour, for to give Repentance to Israel, and Forgiveness of Sins*.

3. The Covenant of *Works* contained no Promises; there was a Promise implied, but none express'd; but it said, *In the Day thou eatest thereof thou shalt surely die*. But the Covenant of *Grace* is a Covenant of *Promises*; full of great and precious Promises; these are given to us in the New Covenant, *2 Pet. i. 4*.

4. The

4. The Covenant of *Works* had no Mediator; for when this Covenant was made with Man he needed none; for a Mediator supposes a Difference between God and Man. But the Covenant of Grace provides a Mediator, the Lord Jesus Christ; he is the Mediator of the better Covenant.

Use 1. What a Mercy is it that we were not left still under the Covenant of Works; for then it would have been impossible for one Soul of us to get to Heaven: For we cannot bring to the Law a perfect Righteousness of our own working, to be justified by: If it were possible for any one to obey the Law of God, without Sin, from his Birth to his Death, yet could not the Law of God justify him; for such Obedience could not satisfy for the Sin of Nature. The Payment of a *new Debt* cannot satisfy for the *old one*; our *after good Works* cannot make amends for our *former evil Works*.

Quest. Who then can be saved?

Ans. The *better Covenant* informs us; viz. every one that believes in the Lord Jesus Christ, *Acts xiii. 39. He that believeth is justified from all things, by which he could not be justified by the Law of Moses.*

Use 2. How thankful should we be to divine Grace,

1. For making a New Covenant, to bring *many Sons to Glory*, by the Merits of Jesus Christ.

2. For discovering this Grace to us thro' the Gospel; for which Reason, that Part of our Bible which treats principally of the New Covenant, is called the *New Testament*; the *Old Testament* is that which treats of the *Old Covenant*, or the Covenant of *Sinai*; and the *New Testament* is that which treats of this *Better Covenant*.

But the Comparison here is between the New Covenant, and that Covenant which God made with *Israel* at *Sinai*, *ψ. 8, 9. I will make a New Covenant, not according to the Covenant that I made with their Fathers, when I took them by the Hand and led them out of the Land of Egypt.*

I have shewn before (*Chap. III.*) that the *Sinai-Covenant* was a Covenant of Grace, for the Gospel of Christ was preached under it, *Heb. iv. 2. For unto us was the Gospel*

Gospel preached, as well as unto them. But *Christ* and the *Gospel* were not known under the Covenant of *Works*. Moreover, the Covenant at *Sinai* shewed them the Way of *Pardon* of Sin; this it did thro' their Sacrifices, and the sprinkling of Blood: But the Covenant of *Works* never shewed the Way of *Pardon* of Sin; but said, *the Soul that sinneth shall die.*

Besides, many were saved under that Covenant; as *Moses, Aaron, Joshua, David*, and Multitudes more in all Ages, even to the coming of *Christ*; for till that time the Mount *Sinai* Covenant continued. And yet the New Covenant is *better* than *Sinai*-Covenant, on many Accounts;

1. The *Sinai*-Covenant was in great measure an external Covenant, made with *bare Professors*, as well as those that had *true Grace*; with the *fleshy Seed* of *Abraham*, as well as with his *spiritual Seed*, for it took in the whole Nation of the *Jews*; and it consisted in great measure, tho' not altogether, in temporal Promises. Tho' it must be allowed that God gave to some of that Nation a spiritual Eye to look to the greater and better Things that were intended under them, *viz.* under the Promise of long Life in the Land of *Canaan*, to look to eternal Life in Heaven. Therefore it is said of some, *Heb. xi. 14, 15, 16.* That they looked for a better Country, even *an heavenly*; so they looked thro' the sprinkling of the Blood of their Sacrifices, to the Blood of *Christ*, *Psal. li. 7.* Purge me with Hyssop, and I shall be clean, (a Bunch of Hyssop was dipt into the Blood of the Sacrifice to sprinkle Persons and Things with) *wash me and I shall be whiter than Snow.* He knew that the material Blood would rather defile him than make him clean; however, it could not make him *white*: But the Blood of *Christ* does so, *Rev. vii. 14.* And have washed their Garments and made them white in the Blood of the Lamb. Nevertheless, it is to be supposed that many in that Day looked no farther than the bare Letter and Out-side of Things.

But the New Covenant is better than *Sinai*-Covenant, in that it is made with all the *spiritual Seed* of *Abraham*,

both *Jews* and *Gentiles*; and consists of spiritual Blessings, Promises of Grace and Glory. And thus the New Covenant is established upon *better* Promises, or Promises of better Things; (of which afterwards.)

2. *Sinai-Covenant*, as to the *Externals* of it, was but a temporal Covenant design'd to continue but for a Season: It consisted much in Types and Shadows, which were to continue but till the Substance, *Jesus Christ*, should come; but the New Covenant was and is an everlasting Covenant, 2 Sam. xxiii. 5. *He has made with me an everlasting Covenant, ordered in all things, and sure; this is all my Salvation, and all my Desire.*

3. So far as *Sinai-Covenant* was *external*, it was liable to be broken, and its *external* Privileges forfeited and lost, *ψ. 8, 9. of Chap. viii. Which my Covenant they brake; Hosea i. 6, 9. I will no more have Mercy on the House of Israel, but I will utterly take them away; ye are not my People, and I will not be your God.* Which I take to be the same *Rev. ii. 5. I will remove thy Candlestick out of its place.* *Israel's* breaking the Covenant at *Sinai* was not their forfeiting of any *spiritual* Blessings of the Covenant of Grace. They were not cast out of that Covenant for every Sin, or for every great Sin, but for the Sin of Idolatry, or changing the Object of their Worship, together with the Worship itself, which God had prescribed under that Dispensation. But the New Covenant is better as it will not admit of putting away any one that is in it, *Malachi ii. 16. The Lord thy God saith, that he hateth putting away.* The New Covenant is a Marriage of Believers with *Jesus Christ* by Faith; and that Bond or Covenant cannot be dissolved, *Hosea ii. 19. I will betroth thee to me for ever. Psal. lxxxix. 30. If his Children [the Seed of Christ] forsake my Law, and walk not in my Commandments, I will visit their Transgressions with a Rod, and their Iniquities with Stripes; but my loving Kindness will I not utterly take from them, or suffer my Faithfulness to fail; my Covenant will I not break, or alter the thing that is gone out of my Mouth. Jer. xxxii. 4. I will not turn away from them to do them Good; but I will put my Fear in their Heart, that they shall not depart away from me.*

4. *Sinai-*

4. *Sinai-Covenant* inforced Duty towards God and Men with much Rigour and Terror, that they intreated that God would not speak to them any more lest they die. And they were in heavy Bondage all the while they were under that Covenant, *Acts xv. 10. Why tempt ye God, in putting a Yoke upon the Necks of the Disciples, which neither we nor our Fathers were able to bear?*

The New Covenant is better, as it inforces Duties to God and Men, from the Consideration of Love; God's Love to us, *Rom. xii. 1. I beseech you by the Mercies of God, that ye present your Bodies a living Sacrifice, holy, acceptable to God, as your reasonable Service.* And from our professed Love to God, and to Jesus Christ, *John xiv. 15. If ye love me, keep my Commandments.* And from the Debt of Love that we owe one to another, *Gal. v. 13. In Love serve one another.* This was the Sum of the Moral Law, tho' it was understood but by very few under *Sinai-Covenant*; but this is more explain'd under the New Covenant, Believers are under Christ's Yoke, even now, *Matth. xi. 29. Take my Yoke upon you.* But this Yoke of Christ is made easy to all his Disciples, by his taking away the heavy Yoke of *Jewish Ceremonies*, and especially by writing his Laws in their Hearts, and giving them a Love to his Laws and his Work; and also by the Assistance which he gives them to do their Work, *Pbil. iv. 13. I can do all things thro' Christ that strengtheneth me.* And this he has promised them, *Isai. xli. 10. I will strengthen thee, yea I will help thee, yea I will uphold thee, by the right Hand of my Righteousness.*

5. *Sinai-Covenant* was but a Shadow of good Things to come.

[1.] Their Deliverance out of *Egypt* was a Shadow of God's delivering his People out of worse than *Egyptian* Bondage; that is, to Sin and Satan. For under it, like *Israel* in *Egypt*, they are sorely oppressed; they served cruel Masters: And, like *Israel*, are not able to deliver themselves; but as God sent *Moses* to deliver them, so he sent Jesus Christ to deliver his People out of spiritual Bondage; and as they rejected *Moses*, and thrust him away, so Sinners reject Jesus Christ, and say, *We will not have*

have this Man to reign over us. And as *Pharaoh* pursued *Israel* when they left his Kingdom and Bondage, so will Satan pursue the Soul that leaves his Kingdom and Bondage; he will follow them with his Armies of Temptations, &c. And as *Israel* was brought to a great Strait at the Red Sea, with the Sea before, and their Enemies behind; so is every Soul at Conversion, they see the Powers of Hell without, and the Armies of Sin within, and their Danger before them; then, like *Israel*, they cry out for Help, and the Arm of the Lord that saved *Israel* is made bare for their Salvation.

[2.] God's leading *Israel* forty Years thro' the Wilderness was a *Shadow* of good Things to come, *Deut. viii. 2.* *Thou shalt remember all the Way which the Lord thy God led thee, these forty Years in the Wilderness, to humble thee, and to prove thee, and to know [that is, to make thee know] what was in thy Heart, and to see whether thou wouldst keep his Commandments or no.* When they came out of *Egypt* they might have gone strait to *Canaan* in a few Days; but God directed them to go, tho' not the shortest, yet the right *Way*; they must go by the Sea, that their Enemies might be there destroyed, and they might see the *Salvation* of God, and learn to trust and serve as well as praise God. And they must go by the Wilderness, not only to *prove them*, but to *teach us*,

(1.) That converted Souls must not expect to get presently to Heaven, as soon as they are saved from Bondage; there is *some Work* for them to do with the Grace they have received; and there are Trials also for their Grace; and that's the *Way* of its Increase.

(2.) To teach the People of God to look on this World as a howling Wilderness, and on themselves as Pilgrims and Strangers in it; and encompassed with Serpents and wild Beasts, as Sin and wicked Men are called in Scripture; and therefore need to *watch and pray* that they are not hurt by them; converted Souls should not look on themselves as at home while here, but as *seeking a City which is to come.*

(3.) To teach us that as *Israel* were by their Sins set sometimes farther off from *Canaan*, so our Sins separate

between God and us, and bide good things from us; this also is an Emblem of the Apprehensions of the People of God thro' the Weakness of their Faith, and their prevailing Fears.

[3.] Their various Conquests over their numerous and formidable Enemies, was a Shadow of good Things to come; even of the compleat Victory that Jesus Christ will give his People over all their spiritual Enemies: *We wrestle not with Flesh and Blood, but with Principalities and Powers*, Eph. vi. 12. But the Captain of our Salvation will *bruise Satan under our Feet shortly*, Rom. xvi. 20.

[4.] Their Passage over *Jordan* was a Shadow of good Things to come; in which Period of Time there were several things worthy of our Observation;

(1.) The River *Jordan* lay between the Wilderness and the Land of *Canaan*, and so their Passage over it was a fit Emblem of our Death; there's no getting to *Canaan* above without it; we must die, to live; there is no being *clothed upon*, without being *unclothed*.

(2.) When they went over *Jordan*, it was at a Time when that River *overflowed all its Banks*, Josh. iii. 15. and so they might have the more Fear upon them how they should get over safely; thus it was a fit Resemblance of the Fears of many of the People of God, when Death is approaching; but as God divided the Waters of *Jordan*, and carried *Israel* safely over it, so he can scatter the Fears of his People, and give them a safe and easy Passage thro' Death.

(3.) It was the Ark of the Covenant in the midst of *Jordan*, that made the Passage of *Israel* not only safe but comfortable; so the Presence of God with his People in the Hour of Death will banish all their Fears, *Psal. xxiii. 4. When I walk thro' the Valley of the Shadow of Death I will fear no Evil; for thou art with me.*

[5.] Their Healing by looking to the brazen Serpent, was a Shadow of good Things to come, *Numb. xxi. 8.* a very remarkable Type of Christ, the Healer of the spiritual Diseases of his People.

(1.) The

(1.) The Occasion of it was *Israel's* Sin against God, and against *Moses*; therefore God sent fiery Serpents that bit them, and many died; these Serpents were in the Wilderness before this time, *Deut. viii. 15.* But God did not suffer them to do them Harm; but now, upon their Sin, God let them forth upon them, *Numb. xxi. 6.* And the Lord sent fiery Serpents among the People; and they bit the People, and many of the People of *Israel* died. It is Sin that is the Occasion of all our Afflictions and Miseries.

(2.) Their Punishment was by fiery Serpents,

1.] To remember them and us that original Sin came into the World by the Subtilty and Mischief of the Old Serpent, as Satan is called, *Rev. xii. 9.* And,

2.] To shew them and us that the Sting of Death is Sin, *1 Cor. xv. 56.* Or, Sin and Guilt are the deadly Sting of the Old Serpent.

(3.) As their Disease was not only bodily but spiritual, therefore the Means of their Cure must be also spiritual; it must be by looking, *Numb. xxi. 9.* to inform convinced Sinners what is the only Way for the Cure of their Soul's Diseases, to wit, by looking to Christ, *Isai. xlv. 22.* Look unto me, and be ye saved, all ye Ends of the Earth. And as every one that did look to this Ordinance of God was healed, so the Lord Jesus Christ healeth all the Diseases of Sinners that apply to him, *Luke vi. 19.* He healed them all. *Psal. ciii. 3.* Who healeth all thy Diseases. To this End was Jesus Christ first lifted upon the Cross, *John xii. 32.* And then in the Ministry of the Gospel, that many might see and believe and be saved.

[6.] There was another Shadow of good Things to come; and that was the Rock which yielded Water to the *Israelites* in the Wilderness, *Exod. xvii. 6.* This was a lively Type of Christ, *1 Cor. x. 4.* That Rock was Christ.

(1.) The Rock yielded them no Water till it was smitten; so no saving Benefits flow from Jesus Christ to his People, till he was smitten of God, *Isai. liii. 4.* He is stricken, smitten of God, and afflicted. The Lord Jesus Christ is our spiritual Rock, as he is the only Foundation

of our Faith, our Shelter, the Rock that is *higher than we*; he is the overflowing Fountain of Mercy and Grace to all his People.

(2.) Many Years after this, we find that the Water of the Rock that had followed the Children of *Israel* in the Wilderness was dried up; and *Israel* go to murmuring again. And God commanded *Moses* to speak to the Rock, *Numb. xx. 6.* [not to smite it again, for the Lord Jesus Christ was not to be smitten twice; but *Moses* did smite it again, and God was angry with him for going beyond his Commission] had he only spoke to the Rock it had been a more lively Emblem of the Gospel Ministry, which is to speak of, and to set forth, the Lord Jesus Christ crucified, smitten of God, that Men may believe in him, and obtain saving Benefit by him.

[7.] There was another Shadow of good Things to come, and that was the *Manna* that was rained from Heaven, for the Relief of *Israel* in the Wilderness, *Exod. xvi. 14, 15.* They could have no Corn growing in the Wilderness, therefore God fed them with a daily Miracle from Heaven: This was a lively Type of Jesus Christ, the Bread of Life, *John vi. 32.* The *Manna* was *bodily* Food to all of them, and it was also *spiritual* Food to some; *i. e.* to such as had Faith to look thro' the Type to the Substance, *1 Cor. x. 3.* *And did all eat of the same spiritual Meat.*

(1.) The *Manna* and Jesus Christ were both of God's providing; both came down from Heaven, without the Care and Cost of Man: *My Father giveth you the true Bread from Heaven.*

(2.) They were both of the free Grace of God; the *Manna* was so to *Israel*; it was sent to them even *while* they were *murmuring*, *Numb. xxi. 5.* and Jesus Christ was also God's free Gift to Sinners, to *Enemies*, to the *Ungodly*, *Rom. v. 6, 8.*

(3.) Both met with the same Treatment from impenitent Sinners; the *Manna* was slighted, *Numb. xxi. 5.* *We have nothing but this Manna before our Eyes; our Souls loath this light Bread.* So Sinners do by Jesus Christ, the Bread of Life, *Isai. liii. 3.* *He is despised and rejected of Men.*

Men. He is *precious* to every one that believes, *1 Pet.* ii. 7. but not to Unbelievers.

(4.) The Manna lay hid under the Dew, till the Sun had drawn up the Vapours; so Christ and his Benefits are hid from Men, till the Sun of Righteousness arises on the Soul.

(5.) They were appointed to gather a Portion of this Manna every Day; to inform us that we should ask necessary Mercies of God every Day, *Matth. vi. 11. Give us this Day our daily Bread.* And also to inform us that we should not willingly close one Sabbath, one Day, one Ordinance, or one Duty, without gathering some Manna from Heaven.

(6.) When *Israel* got over *Jordan*, and had tasted of the Corn of the Land of *Canaan*, the Manna ceased, *Josh. v. 12.* so when the People of God get to Heaven, Ordinances will cease, *Rev. xxi. 22. I saw no Temple in it; in the New Jerusalem; no Need of Gospel-Ordinances there, for Grace and Holiness will be perfect.*

(7.) When they got safe to *Canaan*, and needed the Manna no more, yet they were commanded to keep a Memorial of their former Mercies received while they were in the Wilderness, *Exod. xvi. 33.* And the Apostle tells us that there was a *golden Pot of Manna* kept in the Temple, *Heb. ix. 4.* So when the Believer shall get to Heaven, tho' there will be no farther need of Gospel Ordinances, yet there will be a Remembrance of Ordinances and Providences, for these will be Part of the Song of the Redeemed.

[8.] There was another Shadow of good Things to come, *viz.* their Cities of Refuge, *Numb. xxxv. 14.* These, like all other Types, were but an imperfect Representation of the Benefits of Jesus Christ.

(1.) These were appointed only for the Tribes of *Israel*, with a few Proselytes among them. But the New Covenant sets Jesus Christ for the Salvation of the Gentiles, as well as the Jews; for Salvation unto the Ends of the Earth.

(2.) The Remedy was appointed but for one Sort of Sinners; but the New Covenant sets forth the Lord Jesus Christ

Christ a Saviour for all Sorts of Sinners, and the very chief of them: He is *able to save to the uttermost*.

(3.) The Favour that *Israel* obtained hereby, was only *Deliverance* from Punishment; but by the New Covenant Believers obtain real Pardon of Sin, by flying to Jesus Christ for Refuge; the Lord Jesus Christ is our City of Refuge, thither all the People of God betake themselves, *Heb. vi. 18. And whither should we go, saith the Apostle, but unto thee? Thou hast the Words of eternal Life; there is no Salvation in any other, Acts iv. 12.*

(4.) The Man-slayer must abide in the City till the *Death of the High Priest*, *Numb. xxxv. 25, 28.* And why till his Death? but to inform us, that our Pardon of Sin is obtained only by the Obedience and Death of our Great High Priest the Lord Jesus Christ, as this Doctrine is now preached under the New and Better Covenant.

Thus I have shewn, under the first Head, how the remarkable Providences of God toward *Israel* were a *Shadow of good Things to come*, under the New Covenant.

CHAP. X.

How the Persons and Things in the Temple, as also the Passover, the great Day of Atonement, and the Year of Jubilee, were Shadows of good Things to come, under the New Covenant.

I shall add a few more Particulars to what had been said before, of the Shadows of good Things under the Gospel.

First. Their High Priest was an eminent Type of Jesus Christ, the *High Priest of our Profession*, *Heb. iii. 1. Aaron*, with all his costly Garments, was but a faint Type of the rich Qualifications of our Lord Jesus Christ, for his Office of High Priest of the Gospel Church.

The Office of the High Priest under the Law, was,
1. To

1. To offer Sacrifice for Sin, and therein to shew that Jesus Christ must be made a Sacrifice for the Sins of his People. And thus, by the Sacrifices in every Age, Jesus Christ was *the Lamb slain from the Foundation of the World*, as they were Types of Christ, to be slain in due time.

2. The Office of the Priest was also to sprinkle the Blood of the Sacrifice on Persons and Things; so Jesus Christ was to apply the Virtue of his Blood, or of his Obedience and Death, to Souls, for their Pardon and Sanctification: Therefore the Blood of Christ is called the Blood of sprinkling, *Heb. xii. 24. Ye are come to the Blood of sprinkling; i. e. ye are pardoned and sanctified.* It is not intended of what they shall obtain in Heaven, but what they are *now come* unto.

3. Another Part of the Priest's Work was to make Intercession in the Holy Place with the Blood of the Sacrifice; so the Lord Jesus Christ is entered into the Holy Place not made with Hands, that is, into Heaven, with the Virtue of his own Blood; and there ever lives to make Intercession for all them that come unto God by him, *Heb. vii. 25.*

Secondly. There were their Altars, upon which they offered Sacrifice, and burned Incense; these were a Shadow of good Things to come, Types of Jesus Christ, who is called the *Golden Altar*, *Rev. viii. 3.* for as it was the Altar that sanctified the Gift that was offered upon it, *Matth. xxiii. 19.* so it is the Lord Jesus Christ, and his Merits, that render our Offerings accepted with God.

Thirdly. There was the Ark of the Covenant, with its Covering, call'd the Mercy-Seat, or Throne of Grace; or the Oracle from whence God gave them Answers of Prayer. This was a Shadow of good Things to come; a Type of Jesus Christ, our Throne of Grace, by whom we go to God with holy Boldness, *Heb. iv. 16. Let us come boldly to the Throne of Grace, that we may obtain Mercy, and find Grace to help in time of Need.*

Fourthly. There was their Passover, designed to keep in Remembrance the Deliverance of the Children of
Israel

Israel from the destroying Angel, *Exod. xii.* This was a Type of our Salvation by Jesus Christ, *1 Cor. v. 7.* *Christ our Passover is sacrificed for us.* This was a Shadow of Christ.

1. The Lamb for the Passover was to be without Blemish, *Exod. xii. 5.* so Jesus Christ is said to be a Lamb *without Blemish, and without Spot,* *1 Pet. i. 19.*

2. The Lamb for the Passover must be slain, *Exod. xii. 6.* so was Jesus Christ put to Death in the Flesh, *for without shedding of Blood there is no Remission,* *Heb. ix. 22.*

3. Jesus Christ was slain in the same Month, the same Day, and the same Time of the Day, as the Passover used to be killed, *Exod. xii. 6.* *They shall kill it in the Evening.* *Matth. xxvii. 46.* Jesus Christ died at the ninth Hour; that is, at three in the Evening: So exact is God to fulfil his Promises.

4. God commanded concerning the Lamb for the Passover, *A Bone of him shall not be broken,* *Exod. xii. 46.* This was fulfilled in Christ, *John xix. 33.* *But when they came to Jesus, and saw that he was dead already, they brake not his Legs.*

5. The Blood of the Lamb was to be sprinkled upon the Door-posts, *Exod. xii. 22.* and this saved them from Destruction; the destroying Angel passed them by; so the Blood of Christ, applied to the Soul, frees it from eternal Destruction.

6. They were to feed upon the Passover, and to eat the whole Lamb, *v. 10.* so we must *eat the Flesh and drink the Blood of the Son of Man,* *John vi. 53.* that is, believe on the Lord Jesus Christ; receive and rest upon him and his Righteousness for Salvation. And as they were to eat the *whole* Lamb, so we must have a *whole* Christ, in all his Offices and Benefits.

7. They were commanded to eat the Passover with bitter Herbs, *v. 8.* to remember them of their Bitterness of Spirit under Affliction; and we should eat our spiritual Passover with Bitterness for our Sins, as occasioning the Death of Jesus Christ in our Room and Stead, *Zech. xii. 10.* *They shall look on me whom they have pierced, and mourn, and be in Bitterness.*

8. *Israel*

8. *Israel* must eat their Passover without Leaven; and Believers should eat the Lord's Supper without the Leaven of sin, 1 Cor. v. 7, 8. *Christ our Passover is sacrificed for us; therefore let us keep the Feast, not with old Leaven, neither with the Leaven of Malice and Wickedness; but with the unleavened Bread of Sincerity and Truth.*

By which Expressions he tells us the Substance of those Shadows, and spiritual Meaning of those Rites.

Fifthly. There was their great Day of Atonement, *Levit. xvi. 7.* on that Day, the High Priest was to offer for himself and his House, and then for the People. Our Lord Jesus Christ had no need to offer for himself, because he was without Sin, *Heb. vii. 26, 27.* *Such an High Priest became us; [He was just such an one as we needed] who is holy, harmless, undefiled, separate from Sinners, and made higher than the Heavens.* Then it is added, that *he needed not daily, as those High Priests, to offer up Sacrifice, first for his own Sins, and then for the People; for this he did once when he offered up himself.* There were three Things to be done on this Day, as Shadows of good Things to come.

1. They were to bring two Goats before the Lord, and to cast Lots upon them: One was to be slain, to represent the Death of Christ in the room of his People. The other was to escape alive [called therefore the scape Goat] to represent the Resurrection of Jesus Christ from the Dead. But first the Sins of the People must be confessed upon the Head of it, *ψ. 21.* so must the Sins of his People be charged upon Jesus Christ, or he could not have been a Sacrifice for Sin, for he had none of his own, *Isai. liii. 6.* *The Lord hath laid on him the Iniquity of us all.* And thence it is added, *ψ. 8.* *For the Transgression of my People was he stricken.*

2. The Blood of the Sacrifice was to be sprinkled upon the Mercy-Seat; Jesus Christ must carry the Virtue of his own Blood into Heaven it self, for there is no Mercy, no Throne of Grace for us, without the Blood of Christ. His much Incense must cover the Mercy-Seat, that Mercy and Grace may descend to Believers thro' Jesus Christ.

3. The High-Priest made Intercession for the People with the Blood of the slain Beast; so Jesus Christ, with the Vertue of his own Blood, that is, his Obedience and Death, is gone into Heaven, and there *ever lives to make Intercession for them that come unto God by him*, Heb. vii. 25.

Sixthly. Another Shadow of good Things to come was their Year of Jubilee, or Year of Release; a very remarkable Type of Soul-Redemption by Jesus Christ.

As the Jews were to keep one Day in seven to be a Sabbath to the Lord, so they were to keep one Year in seven, and number seven times seven Years, which make forty nine, and then they were to keep the fiftieth Year for a Year of Release, *Levit. xxv. 8.* This was to represent spiritual and eternal Deliverance and Rest for Souls by Jesus Christ. There are several Things worthy of our Notice in this Shadow.

1. Then, such as out of Poverty had sold or mortgaged their Estates, returned to their Possessions, *ψ. 10.* Sinners, thro' the Death of Christ, are restored to their lost Privileges.

2. Then, Slaves and Servants were set free from their Bondage; an Emblem of Soul-Redemption from Slavery to Sin and Satan.

3. This Jubilee began with the great Day of Atonement; and our Soul-Redemption is obtain'd only by the Blood of Jesus Christ, who is our Atonement. Therefore, such as have obtained actual Interest in the Death of Christ, are said to have received the Atonement, *Rom. v. 11. We have received the Atonement.*

4. Upon this great Day, they were appointed to sound a Trumpet over all the Land, *ψ. 9.* This was a Shadow of the Gospel Ministry, *Psal. lxxxix. 15. Blessed are they that know the joyful Sound.* This is prophesied of, *Isai. xxvii. 13. And it shall come to pass in that Day [of the Gospel] that the great Trumpet shall be blown, i. e. the Gospel shall be preached; and they shall come which were ready to perish, and shall worship the Lord in his holy Mount at Jerusalem.* This was confirmed, *Chap. lxi. 1. The Spirit of the Lord God is upon me; because he hath sent me*

to preach good Tidings unto the Meek, he hath sent me to bind up the broken-hearted, to proclaim Liberty to the Captives, and the opening of the Prison to them that are bound, to proclaim the acceptable Year of the Lord; to give them the Oil of Joy for Mourning, &c. And to this may that Expression refer, *John vii. 37. Upon the great Day of the Feast, Jesus stood and cried, saying, If any Man thirst let him come unto me and drink.* This preaching the Gospel was blowing the great Trumpet.

Use 1. Thus we see that the Types and Shadows under the Law were of very great Service to the People of God in that Day, even as so many Stars in the Heaven of the Church, to give Light and Influence till the Sun of Righteousness should arise. They had the Pictures to look upon, till the Substance should come. And so *Abraham* himself saw his Day, and was glad; beholding Christ in the Offering of his Son.

2. It is not unprofitable for us now, under the New Covenant, to read and study the Old Testament; for these Things were written for our Learning. There we may see Jesus Christ, the Substance of all the Types under the Law. He is our Rock, our Manna, our High-Priest, our Altar, our Sacrifice, our Throne of Grace, our Passover, our City of Refuge, our Redeemer, our Intercessor. And there we may learn, that Jesus Christ has done every thing that the Messiah was to do; he has made his Soul an Offering for Sin, he has paid our Debts, he has made our Peace, purchased our Life, our Pardon, Grace and Glory; and lives in Heaven to make Intercession for his People. And now he can give every thing that his People need; for he has received Gifts for, and gives Gifts to Men, that the Lord God may dwell among them.

Thus I have taken Notice of the Comparison between the Covenant at *Sinai*, and the New Covenant, and shewn wherein the New Covenant is better; as the former was a Shadow of good Things to come, this is the Substance. Now it remains that we consider the New Covenant as it is established upon better Promises.

C H A P. XI.

The New Covenant better than the Old, as it is established upon better Promises. What those Promises are. Who are interested in them. How secured.

THESE better Promises may regard the Matter of them; that is, Promises of better Things; not of earthly Blessings only, or principally, but of spiritual and eternal Blessings; that is, of Grace and Glory. Or better Promises may refer to the Nature of them; as that they are free and unconditional Promises that depend upon the sovereign Will and Pleasure of God, and not upon any thing in the Creature. Or, better Promises may respect the Duration and Unchangeableness of them.

I shall take notice of a few of these better Promises.

First. I will be their God, and they shall be my People. A very comprehensive Promise.

[1.] I will be *their God*. This implies,

(1.) That whatsoever *God is*, that's the Believer's, His infinite Wisdom to counsel and direct them, and to order all things well for them; his infinite Power to uphold and defend them; infinite Goodness to provide for them; infinite Faithfulness to make good his Promises; infinite Mercy to pity and spare them.

(2.) Whatsoever *God has*, is theirs, in Heaven and on Earth; his Word, his Promises, his Covenant, his Son, his Spirit, his Grace, and his eternal Kingdom.

(3.) Whatsoever *God can do* for them, or *give to them*; temporal good Things, spiritual good Things; spiritual Meat, spiritual Drink. God will be their Light, their Sun, their Shield, their Hope, their Help, and their exceeding great Reward.

[2.] They shall be *my People*. There is certainly more in this Promise than may be applied to Men in common. It is not the Privilege of all Men, or of all Professors; all are God's by Creation and Providence; but these are God's own peculiar People.

(1.) By

(1.) By *Redemption*; they are bought with the Price of the Blood of Christ, *1 Pet. i. 19.*

(2.) They are God's People by *Covenant*; by Marriage Union, *Hos. ii. 19. I will betroth thee unto me.*

(3.) They are his People as he has distinguished them from others by spiritual Privileges.

(4.) God has chosen them for his own Portion; *The Lord's Portion is his People; Jacob is the Lot of his Inheritance, Deut. xxxii. 9.*

Secondly. I will be a Father to them, and they shall be my Sons and Daughters, 2 Cor. vi. 18.

[1.] A Father to pity them, under Weakness and Infirmities, *Psal. ciii. 13. As a Father pitieth his Children, so the Lord pitieth them that fear him;* for they are his dear Children, *Eph. v. 1.*

[2.] To provide for them, whatever infinite Wisdom sees needful for them, *Psal. xxxiv. 10. They shall want no good Thing.*

[3.] To teach, counsel, and advise them, and order all things well for them.

[4.] To give them eternal Life, *Luke xii. 32. Fear not, little Flock, it is your Father's good Pleasure to give you the Kingdom.*

Thirdly. I will put my Laws in their Minds, and in their Hearts will I write them, v. 10. At Sinai God wrote his Laws upon Tables of Stone; now God writes them upon the Heart. Our Heart is a Table of Stone till God writes his Laws there. This is the Promise, and great Things are included in it.

[1.] That God would give them sanctified Knowledge of his Laws; that is the Knowledge of God and of his Will.

(1.) That they should know the Lord, *v. 11. This is a very necessary Mercy, John xvii. 2. This is Life eternal, that they should know thee, the only true God, and Jesus Christ whom thou hast sent.*

(2.) That they should know the Covenant, *Psal. xxv. 14. He will shew them his Covenant;* what great, good, and sure Mercies are in it, and upon what Terms they may become ours.

(3.) That

(3.) That they should know Jesus Christ, *Isai. xxxiii. 17. Thine Eyes shall see the King in his Beauty.*

[2.] This Promise also implies that God would give them a sincere Love to the Word of God. And so he always does when he gives the Grace of the New Covenant, *Psal. cxix. 97. O how do I love thy Law, thy whole revealed Will, it is my Meditation all the Day.*

[3.] That God would give them Conformity of Heart and Life to his Laws, or to God's revealed Will, or incline their Souls to walk in his Ways. All these Things are implied in that Covenant Promise, *I will write my Laws in their Heart.*

Fourthly. The Promise of free Pardon of Sin, *ψ. 12. I will be merciful to their Unrighteousnesses, and their Sins and Iniquities will I remember no more.* Justification is an Act of God's free Grace; we can do nothing to purchase it; tho' we are to believe in the Lord Jesus Christ, that we may be justified, and our Sins may be blotted out, yet we only receive the Atonement, *Rom. v. 11. By whom we have now received the Atonement; we receive it as a free Gift, ψ. 17, 18.* Therefore their glorying is in the Lord, not in themselves, *Isai. xlv. 25. In the Lord shall all the Seed of Israel be justified, and shall glory.*

Fifthly. Another free Promise of the New Covenant is the Change of the Heart, and Sanctification of the Soul, *Ezek. xxxvi. 25, 26. I will sprinkle clean Water upon you, and ye shall be clean—a new Heart also will I give you, and a new Spirit will I put within you, and I will take away the stony Heart out of your Flesh, and will give you an Heart of Flesh.* That hard Heart that takes no Impression from the Word or Providences of God, shall be made a tender teachable Heart. And that barren Heart that brought forth no good Fruit, shall be made faithful in every good Work; the deceitful Heart shall be made sincere, and a good and honest Heart; and that Heart which was like a Den of Thieves, a Cage for every filthy Lust, shall be the Habitation of every Grace. It is God that provides the Means of Holiness; and he assists the Soul to make Application, by Faith, to the Blood of Christ, as a Fountain opened for Sin

Sin and Uncleanness, and to perfect Holiness in the Fear of God.

Sixthly. Another great Promise whereon the New Covenant is established, is, That God will dispose the Soul to sincere Obedience, and the Practice of Holiness. *Ezek. xxxvi. 27. I will put my Spirit within you, and cause you to walk in my Statutes, and keep my Commandments and do them.*

1. I will put my Spirit within you, as a Teacher; he shall take of mine, and shall shew them unto you, and he shall assist you in Prayer. *Rom. viii. 26. The Spirit itself helpeth our Infirmities; for we know not what we should pray for as we ought.* And he shall sanctify you, and conform you to the Image of Christ.

2. I will cause you to walk in my Statutes. Not by Force, but graciously dispose and incline the Soul to choose and love their Duty. *Psal. cxvi. 16. I am thy Servant, truly I am thy Servant; thou hast loosed my Bonds. Thou hast loosed me from the Bonds of Sin and Satan; and now I am heartily willing to have my Ear bored to the Post of thine House, and to be thy Covenant-Servant, to serve thee only, and that for ever.*

Seventhly. There is another great Promise of the New Covenant whereon it is established, and that is of Perseverance in Grace and Holiness. *Jer. xxxii. 4. I will make an everlasting Covenant with you; and what is that Covenant? I will not turn away from them to do them Good; but I will put my Fear in their Heart, that they shall not depart away from me.* God engages for their Part of the Covenant; as well as for his own. If they shall stray from their Duty, God's New Covenant provides for their Restoration. *Hos. xiv. 4. I will heal their Backsliding, and love them freely.*

Eighthly. Another New Covenant Promise, is, That God will bring his People to eternal Glory. *1 John ii. 25. This is the Promise which he hath promised us, even eternal Life. Chap. v. 11. This is the Record that God has given us eternal Life, and this Life is in his Son.* The Promise of eternal Life, was, and is in Christ. *Tit. i. 2. In Hope of eternal Life, which God that cannot lie, hath promised before the World began.*

These

These are a few, for a Pattern, of the many Promises of the New Covenant, scattered up and down the Book of God. Our Bible is like the Heavens, and the Promises in it, are like the many shining Stars to give Light and Influence to all the *Heirs of Promise*.

Use 1. How precious should the Lord Jesus Christ be to all his People, since all the great and precious Promises become theirs only through Jesus Christ. All the Promises are in Christ; given first unto Christ, then to the People of God in him. *They are all Yea and Amen in Christ.* 2 Cor. i. 20.

Use 2. Who may look on the Promises of the New Covenant as their own? We answer, As the Gentiles of old are said to be Strangers to the Covenant of Promise, so all in a natural State are Strangers to the Promises; not to the Letter of them, but to an Interest in them. Therefore we enquire whose the Promises are?

[1.] They belong to such as are *in Christ*. Eph. iii. 6. *That the Gentiles should be Fellow Heirs, and of the same Body; and Partakers of his Promise in Christ by the Gospel.* If related to the Person, then also to the Estate. If Christ is ours, then all Things are ours. *All Things are yours; for ye are Christ's.*

[2.] The Promises belonging to them *that believe*. Gal. iii. 14, 22. *That the Blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the Promise of the Spirit through Faith. That the Promise by Faith of Jesus Christ might be given to them that believe.*

[3.] The Promises belong to those that *love God*, and Jesus Christ. Jam. i. 12. *He shall receive the Crown of Life which the Lord hath promised to those that love him.* 1 Cor. ii. 9. *Eye hath not seen, nor Ear heard, neither hath entered into the Heart of Man, the Things which God hath prepared for them that love him.* And those that love God, hate Sin; they love his Word; they keep his Commandments; they love his People; they desire to be like him; they long for his Presence.

[4.] The Promises belong to those that are *effectually called*; not all that are called in common by the Gospel, but called so as to turn from Sin to God. Heb. ix. 15.

That

That they which are called might receive the Promise of eternal Inheritance. This is here said to be a Blessing of the New Covenant, and to flow from Jesus Christ the Mediator of the New Testament.

[5.] The Promises are theirs, who are truly concern'd about *Religion and Holiness*. 1 Tim. iv, 8. *Godliness is profitable unto all Things, having the Promises of the Life that now is, and of that which is to come.*

Use 3. If you can make out your Interest in the Promises; then take Care of the Precepts. 2 Cor. vii. 1. *Having these Promises, dearly Beloved, let us cleanse our selves from all Filthiness of Flesh and Spirit, and perfect Holiness in the Fear of God.* Talking of the Portion of God's Children, without Care to do the Duty of Servants, is all Delusion. If you hope for Heaven, take Care about Meetness for Heaven, or else you will never come there. 1 John iii. 2, 3. *We shall be like him, for we shall see him as he is;* there's their Faith and Hope, and their Endeavour agrees with it; *he that hath this Hope in him, of dwelling with Christ in Heaven, will endeavour to be like him here, will purify himself even as he is pure, with whom he hopes to live, or else his Hope is vain; and will be found to be no better than Presumption, and like the Spider's Web.*

Use 4. Behold how well the Believer's Privileges are secured; there are five Ways whereby the Portion of a Child of God is secured.

[1.] By their Union with Jesus Christ by Faith. They are married to Jesus Christ, and *he hateth putting away*, Rom. viii. 38. *Who shall separate us from the Love of Christ?— I am persuaded that neither Death nor Life, nor Angels, [i. e. evil Angels] nor Principalities, nor Powers, nor Things present, nor Things to come; nor Height, nor Depth, nor any other Creature, shall be able to separate us from the Love of God, in Christ Jesus our Lord.*

[2.] Their Covenant Blessings are secured by the Indwelling of the Spirit of God in them, *John xiv. 16. He shall abide with you for ever, to maintain and perfect his own Work of Grace and Holiness.*

[3.] Their Portion is secured by the Unchangeableness of God; let the Work of Grace be never so weak at present, and the Receiver never so unworthy, yet the Work is the Lord's; and *his Gifts and Callings are without Repentance*, Rom. xi. 29. *He is in one Mind, and who can turn him?*

[4.] The Believer's Privileges are secured by the prevailing Intercession of Christ, which is founded upon his perfect Obedience and Death, *Heb. vii. 25. Wherefore he is able to save to the uttermost them that come unto God by him, seeing he ever liveth to make Intercession for them.*

[5.] The Privileges of the People of God are well secured by the unchangeable Covenant and Promises of God; and that's the Mercy mentioned in our Text. The Covenant is established upon better Promises, *Isai. liv. 10. For the Mountains shall depart, and the Hills be removed, but my Kindness shall not depart from thee, neither shall the Covenant of my Peace be removed, saith the Lord that hath Mercy on thee.*

From all these Considerations the Apostle takes his Assurance of God's perfecting his Work of Grace wherever he has begun it, *Phil. i. 6. Being confident of this very thing that he who hath begun a good Work in you, will perform it to the Day of Jesus Christ.*

There are three Things resulting from hence;

(1.) The Glory of infinite Wisdom, *Eph. iii. 10, 11. To the Intent that now unto the Principalities and Powers, in heavenly Places, might be known, by the Church, the manifold Wisdom of God, according to the eternal Purpose which he purposed in Christ Jesus our Lord.*

(2.) The Glory of our Lord Jesus Christ, his Wisdom, his Power, his Faithfulness, his Unchangeableness, his Fullness of Grace. All we have, and all we hope for, must come thro' him. *Of him, and through him, and to him, are all things; to whom be Glory and Dominion for ever*, Rom. xi. 36.

(3.) Hence also arises the most refined and lasting Comfort of all the Heirs of Promise; for Grace and Glory are hereby secured to all the spiritual seed of *Abraham, of David, and of Christ*; for the Promises of the new Covenant

Covenant cannot fail the Believer, till God's Faithfulness towards our Lord Jesus Christ shall fail. Their Faith and Hope, *as an Anchor sure and stedfast*, in all Storms, Troubles and Temptations, *enter within the Vail*, and take hold on Jesus Christ, *in whom all the Promises of the Covenant are Yea and Amen*, to the Glory of God the Father; and then the believing Soul can say, *In the Multitude of my Thoughts within me, thy Comforts, i. e. thy Promises, delight my Soul.*

Blessed be God for Jesus Christ and the Promises.

C H A P. XII.

What a Mediator is. The Necessity of a Mediator between God and Man. The Lord Jesus Christ the only Mediator. The Business of a Mediator. What are some of the Qualifications of Jesus Christ as Mediator.

THE Lord Jesus Christ is the Mediator of the New Covenant. Sinai-Covenant had its Mediator too, even *Moses*, *Exod. xix. 7, 17.* He laid the Commandments of the Lord before the People, and brought the People to meet with God; and often made Intercession for them, and turned away the Anger of God from them, *Psal. cvi. 23.* God said that he would destroy them, had not *Moses* his Chosen stood before him in the Breach, to turn away his Wrath lest he should destroy them. Thus *Moses* was the Mediator of the Sinai-Covenant, *Gal. iii. 19. Wherefore then serveth the Law? It was added because of Transgression, till the Seed [of Abraham] should come, to whom the Promise was made, [that is, to our Lord Jesus Christ] and it [the Law] was ordained [given out] by Angels, in the Hand of a Mediator; [that is, Moses,] a Type of Jesus Christ, who was faithful in the House of God, as a Servant; but Jesus Christ was faithful as a Son. Moses made Intercession for the People*

for a little while, Jesus Christ does so for ever. *Moses* needed Pardon for himself, but Jesus Christ gives Repentance and Forgiveness of Sins. There are five things to be here considered: *What a Mediator is; The Necessity of a Mediator; That Jesus Christ is the Only Mediator; What is the Business of Jesus Christ as Mediator; and What are some of his Qualifications.*

First. We are to consider what a Mediator is. It is one that comes between two differing Parties or Persons, with a Design to reconcile both, *Gal. iii. 20. A Mediator is not of one; not of one Person, or of one Party.* He is a Person chosen and disposed to lay his Hand upon both, *Job ix. 3.*

[1.] A Mediator is one that is supposed to have Interest in both Persons or Parties. So has the Lord Jesus Christ, both in God and Men. He is concerned for the Glory of God, and for the eternal Salvation of his People.

[2.] A Mediator is one that may be heartily trusted by both Parties.

(1.) God the Father has intrusted him with all the Affairs of the Mediatory Kingdom, *John v. 22.* He is the very Person that God the Father chose to the Office of Mediator, *Isai. xlii. 1. Behold my Servant whom I uphold, mine Elect, in whom my Soul delighteth, I have put my Spirit upon him, he shall bring forth Judgment to the Gentiles.* As Mediator, Jesus Christ is the Father's Servant, and his Death is called Obedience, *Phil. ii. 7. He became obedient to Death, even the Death of the Cross.* The Command is mentioned *John x. 18. No Man taketh my Life from me; I lay it down of my self; this Commandment have I received of the Father.* This Command was the eternal Covenant between the Father and Son, about the Way of Salvation of Sinners, that it should be by the Death of Jesus Christ; and he being sent upon this Errand, is the Angel and Messenger of the Covenant, *Mal. iii. 1. The Lord whom ye seek shall suddenly come to his Temple, even the Messenger of the Covenant.* There are three Parts of his Message.

[1. To bring Tidings of the Covenant Settlement, to shew what Mercies and Blessings are in the New Covenant.

[2. To

[2. To make Proposals of the Terms of the Covenant, or to tell Men, how they may obtain an Interest in the sure Mercies of *David*.

[3. To bring home the Grace of the New Covenant, to all that the Father had given to him by the Covenant of Redemption.

(2.) The People of God also commit all their Soul Affairs into the Hands of Jesus Christ as Mediator, *2 Tim. i. 12. I am not ashamed, for I know whom I have believed.* I know who and what he is, with whom I have trusted the Affairs of my Soul; and *I am persuaded, I am well assured that he is able to keep that which I have committed unto him against that Day.* That which I have committed to him is my Soul and all its Concerns, even for this Life and that which is to come: This the Believer has done Times without Number: But such a weighty Affair as this cannot be committed to one that the Soul is not well satisfied in; but they know Jesus Christ, therefore they trust in him, *Psal. ix. 10. They that know thy Name will put their Trust in thee.*

[3.] A Mediator is one supposed to be faithful to both Parties; not only must the differing Parties suppose him to be so, without which they could not trust him, but he must really be so, or else he is not fit for this Office of Mediator: But the Lord Jesus Christ is both Merciful and Faithful, *Heb. ii. 17. He is a merciful and faithful High Priest in Things pertaining to God, &c.*

(1.) He is faithful to God that appointed him. *Heb. iii. 2.* He is true to the Trust that the Father committed to him as Mediator.

[1. He is Faithful to manifest the Name of God to Men, *John xvii. 6. I have manifested thy Name to the Men whom thou gavest me.*

[2. He is Faithful to fulfil all the Will of God, *John vi. 38. I came down from Heaven not to do my own Will, but the Will of him that sent me.*

[3. He was Faithful to seek the Honour of God in all that he did. *John viii. 49. I honour my Father.*

[4. He

[4. He is Faithful to keep the Soul that the Father had committed to him, *John xvii. 12. While I was with them in the World I kept them in thy Name, those thou gavest me I kept, and none of them is lost but the Son of Perdition*, which was not one of them.

(2.) Jesus Christ is both merciful and faithful to his People.

[1. He is Faithful to them. A faithful Witness to make a true Report of the Mind of God to them; *John xiv. 2. If it were not so I would have told you.* And a faithful Mediator and Advocate to pursue their true Interest in dealing with God for them: In paying their Debts and making Intercession in Heaven for them.

[2. He is also merciful to his People; pitying the Ignorant and such as are out of the Way; succouring the Tempted; relieving the Needy, and supplying all their Wants out of the Riches of his Grace.

Secondly. We are now to shew the Necessity of a Mediator between God and Sinners.

[1.] It became the Majesty of God, as offended and injured by Man's Sin, not to treat with Men immediately but by a Mediator, by his own Son that lay in his Bosom, nearer to God than all the holy Angels, *John i. 18. No Man hath seen God at any Time, the only begotten Son, which is in the Bosom of the Father, he hath declared him.*

[2.] It was impossible for fallen Man to deal with God out of Christ, the Mediator; for so, God would have been a *consuming Fire* to the Sinner, *Heb. xii. 29. Let us have Grace* [that can be obtain'd only by dealing with Christ] *whereby we may serve God acceptably with Reverence and Godly Fear: For our God is a consuming Fire.* Not to us that are in Christ, but to Sinners out of Christ; for in Christ he is our God, and our reconciled Father. Thus God represented himself upon Mount-Sinai, *Exod. xxiv. 17. The Sight of the Glory of the Lord was like devouring Fire, and Moses went into the midst of the Cloud, and gat him up into the Mount, and Moses was in the Mount forty Days; thus*

he acted as Mediator between God and the People ; and therein was a Type of Jesus Christ, the Mediator of the New or Better Covenant. *Moses* explains this Expression how God is a consuming Fire, *Deut. iv. 24. for the Lord thy God is a consuming Fire ; even a jealous God ; Chap. ix. 3.* A consuming Fire to destroy his Enemies, but not to such as are in Christ, *2 Cor. v. 18, 19. All Things are of God who hath reconciled us to himself by Jesus Christ and hath committed to us, Ministers, the Ministry of Reconciliation, to wit, that God was in Christ reconciling the World to himself.*

[3.] There was a Necessity of Christ's Mediation that the Justice and Mercy of God might meet together, and be reconciled in the Pardon and Salvation of Sinners. To which Purpose we have several remarkable Texts both in the Old and New Testament, *Psal. lxxxv. 10. Mercy and Truth are met together, Righteousness and Peace have kissed each other. Isai. xxxii. 17. The Work of Righteousness shall be Peace ; and the Effect of Righteousness, that is, of Christ, shall be Quietness and Assurance for ever. Rom. iii. 26. To declare his Righteousness that he might be just, and the Justifier of him that believeth in Jesus. 1 John i. 9. If we confess our Sins he is faithful and just to forgive us our Sins.* In God's pardoning Sin to penitent, believing Sinners, there is Faithfulness to Jesus Christ ; it is what he purchased, and what was promised to him, as a Reward of his Mediatory Work : But it is Mercy and Grace to all his Disciples. *Rom. iii. 24. Being justified freely by his Grace, through the Redemption that is in Jesus Christ. Eph. i. 7. We have Redemption through his Blood, the Forgiveness of Sins, according to the Riches of his Grace.*

[4.] There was a Necessity of Christ's Mediation, that by his one Offering he might purchase the Lives and Mercies of his People, and confirm and convey all the Blessings of the New Covenant, of which he is the Mediator : They were settled before by the Covenant, and made sure by the Promise of the Father, and his Truth and Unchangeableness : Now they are sure also by the Death of Christ.

[5.] There

[5.] There was a Necessity of Christ's Mediation to make way for his Intercession for his People in Heaven. Now he pleads for nothing but what he has purchased, nothing but what is agreeable to the Will of the Father; therefore God the Father always hears him, and *Jesus Christ* will never lay down his Office of Mediator and Intercessor till all his Disciples are brought safe to Glory.

Thirdly. The Lord Jesus Christ is the only Mediator between God and Men. *1 Tim. ii. 5. There is one God and one Mediator between God and Men, the Man Christ Jesus*; not Angels or Saints but he only, who is both God and Man in one Person; *Matth. i. 23. His Name shall be called Immanuel which being interpreted, is God with us*; one that was God alone, or Man alone, could not have been a Mediator between God and Men; here is the Wisdom of God in a Mystery, that had been hid from Ages and Generations, but now is made manifest to the Saints. *Col. i. 26. Christ in you, Christ among you, the Hope of Glory*: Here the Creator and the Creature meet in one Person, *1 Tim. iii. 16. Great is the Mystery of Godliness, God was manifested in the Flesh*; here the Surety suffers instead of the Debtor, *Psal. lxxix. 4. Then I restored that which I took not away*; here the Subject is healed by the Wounds of the Prince, *Isai. liii. 5. He was wounded for our Transgressions, he was bruised for our Iniquities, with his Stripes we were healed*. Here the Innocent dies for the Sinner, *2 Cor. v. 21. He was made Sin, a Sin-Offering, for us who knew no Sin, that we might be made the Righteousness of God in him. 1 Pet. iii. 18. For Christ has also once suffered for Sins, the Just for the Unjust, that he might bring us to God*. Here the most High and Lofty One was humbled that his People might be exalted; he died that they might live; he bore the Wrath of God, that he might save his People from the Wrath to come, *1 Thess. i. 10. Even Jesus who hath delivered us from the Wrath to come*.

Fourthly. We are now to shew that the Business of Jesus Christ, as Mediator between God and Men, was a very great Work.

[1.] The

[1.] The Glory of all the Divine Perfections depended hereupon, *John xvii. 4. I have glorified thee on the Earth, I have finished the Work which thou gavest me to do.*

(1.) Herein was display'd the Wisdom of God, in contriving the Way of Pardon and Salvation for repenting and believing Sinners, through the Mediation of Christ; that Sin might be punished in the Surety, and yet the Sinner saved. This was the *manifest Wisdom of God*, Eph. iii. 10.

(2.) The Justice and Holiness of God are manifested in the Mediation of Christ, in punishing Sin upon the Surety when he stood charged with the Sin of his People, *Rom. viii. 32. He spared not his own Son, but delivered him up to Death*; Sparing-Mercy is the lowest Degree of Mercy; but Jesus Christ the Surety found not so much as Sparing-Mercy from God, that God might spare, pardon and save believing Sinners.

(3.) The Truth and Faithfulness of God are manifested in the Mediation of Christ, God had said, *the Soul that sinneth shall die*: Therefore, tho' God accepted of a Surety in the Room of the Sinner, yet the Surety could not be spared, unless the Truth of God had suffered; thus he that is *Surety for a Stranger shall smart for it*, Prov. xi. 15. Jesus Christ must undergo the Punishment that was due to them, that he was an Undertaker for.

(4.) The Mercy and Grace of God shine forth in the Mediation of Jesus Christ. Infinite Mercy is one of God's Perfections; but the Mercy of God had never been revealed 'till Man had sinned; for Mercy is the Goodness of God shewn to a Creature in Misery: But Man was not a miserable Creature 'till he became a sinful Creature. So that God's sending Jesus Christ to seek and to save Sinners, was an act of Mercy, *Luke i. 72. To perform the Mercy promised to our Fathers*; and to remember his Holy Covenant, *ψ. 78. thro' the tender Mercy of God, whereby the Day-spring from on high hath visited us*; that is, in sending Jesus Christ the Mediator to save Sinners.

[2.] The Honour of the Holy Law of God was much concerned in the Mediation of Christ, for by his Obedience and Death, which was his Suretyship Righteousness, he magnified the Law, and made it honourable, *Isai. xlii. 21. The Lord is well pleased for his Righteousness sake ; he will magnify the Law and make it honourable.* Jesus Christ the Surety for Sinners, brought such Obedience to the Law, both in doing and suffering, that honour'd the Law more than all the Disobedience of Men had dishonour'd it.

[3.] The Honour of Jesus Christ himself was concerned in his Mediation between God and Men.

(1.) The Honour of his Faithfulness in making good his Covenant Engagements with the Father, which he pleads in the end of his Work, here on Earth, *John xvii. 4. I have finished the Work which thou gavest me to do.*

(2.) The Honour of his Power was concerned in his Mediation ; he must show himself able to save.

[1.] In conquering all his spiritual Enemies ; spoiling Principalities and Powers, leading Captivity captive ; breaking the Head of the Serpent ; and destroying him that had the Power of Death.

[2.] Subduing his People to himself, and *making them willing in the Day of his Power* to part with their Sins, and submit to his Righteousness and Government.

[3.] Keeping them, and his Work of Grace in them, by his mighty Power through Faith unto Salvation.

(3.) The Honour of Christ's Mercy and Grace were concerned in his Mediation, in his Undertaking the Cause of a mean and sinful People, pitying them in their low Estate, setting himself in their Room and Stead, bearing their Sin, and undergoing their Punishment. This was Riches of Mercy to the Miserable, and free Grace to the Undeserving. This was the Love of Christ that *passeth Knowledge* ; for when we were yet Sinners, Christ died for us, and now he lives in Heaven to make Intercession for us, and to give out the Grace of his Purchase to the Needy and Undeserving. By all these Things it appears, that the Work of the Mediator

was

was a hard Work : The same Power that made the World, at first, out of Nothing, was required to restore the lost World out of its Confusion. This great Work brought more Glory to the Divine Perfections than all other Works of God, and better secures the State and Privileges of the People of God, than the Covenant of Works did.

Fifthly. We are now to shew what are some of the Qualifications of Jesus Christ as Mediator between God and Men.

[1.] He is most wise and skilful. He knows all the Wants and Weaknesses, Burdens and Temptations of his People, and how to relieve them; and also the best Season for giving out his Supplies of Grace to them; he knows all the Depths of Satan the Accuser of the Brethren, and what he lays to the Charge of his People, and how to silence him, *Rom. viii. 32. Who shall lay any thing to the Charge of God's Elect, who is he that condemneth? Be it who it will, it is Jesus Christ that died,* that is ready to appear and answer for them; and he knows all the Laws of Heaven and all the Merits of his own Death, and how to plead them for the Advantage of his People.

[2.] Jesus Christ is a most tender and compassionate Mediator, he makes the Case of his People his own; he hath a *feeling of their Infirmities, he can pity the Ignorant, and such as are out of the Way,* *Heb. v. 2.* He can Succour the Tempted, *Heb. ii. 17.*

[3.] The Lord Jesus Christ is most successful in his Mediation; he is always heard in what he pleads for, *John xi. 42. I know that thou bearest me always;* besides, we may add that he pleads in behalf of those that the Father dearly loves, as he told his Disciples, *John xvi. 26. I say not that I will pray the Father for you; for the Father himself loveth you.*

[4.] Jesus Christ hath all Power in Heaven and Earth given to him as Mediator, *Matth. xxviii. 18. All Power is given to me in Heaven and Earth.* He is the highest in Honour with the Father. Grace and Glory are entirely at his Disposal. He gives eternal

Life to whom he will, though it is to none but such as the Father has given to him, *John xvii. 2. Thou hast given him Power over all Flesh, that he should give eternal Life to as many as thou hast given him.* He is the *Author and Finisher of Faith*, *Heb. xii. 2.* And so he is of every other Grace.

Use 1. Is the Lord Jesus Christ a Mediator with God for me? This is a Matter of great Importance to make out: If I have no Interest herein, Saints and Angels in Heaven, cannot be Mediators for me; neither can I perform that Office for myself. *There is but one Mediator between God and Men, the Man Christ Jesus:* There are two ways whereby a Soul can make out, that it has a Share in the Mediation of Christ.

[1.] When the Soul complies with the Terms of the Covenant; to put away Sin, and turn from it unto God; when Sin is hated, as well as confess'd and forsaken; and when the Soul believes in Jesus Christ, and submits to his Righteousness for Acceptance with God, Pardon of Sin, and a Title to eternal Life; and when the Soul submits to the Government of Christ to take him for a Lord as well as a Saviour.

[2.] If you have obtained any of the Blessings of the New Covenant, then have you actual Interest in Jesus Christ as Mediator, and in his Mediation, if God has *written his Laws in your Hearts*, if you love the Word of God; if you approve of it as holy, just, and good, if God has *put his Spirit within you*; a Spirit of Grace to pray, with a Sense of Want, in the Name of Jesus Christ; and in Faith of him: And if the Soul is carried out to the Desire of, and Endeavour after Holiness, then may we conclude, that Jesus Christ is a Mediator with God for us; though we are weak, sinful and undeserving, *1 John ii. 1. If any Man sin*, through Weakness, Infirmary and Temptation, unwillingly, *we have an Advocate with the Father, Jesus Christ the Righteous.*

Use 2. What a wonderful Privilege is it to have such a Mediator as Christ Jesus is, *Heb. vii. 26. Such an High Priest became us*——such an one we needed.

We

We are on Earth, and our Cause is depending in Heaven; but *he appears in the Presence of God for us. And ever lives to make Intercession for those that come unto God by him.*

We are weak, and our Enemies are strong and many; we are no sufficient Match for him. Our Mouths are often shut up, we know not how to plead for our selves; but Jesus Christ can and will do it for his weak Disciples. What he said to *Peter*, is true of every Believer, *I have prayed for thee.*

Use 3. Imploy the Lord Jesus Christ, daily, under this Character of a Mediator; he stands ready at the Altar, to be imployed by his People, *Rev. viii. 3. And another Angel came and stood at the Altar, having a Golden Censer and there was given unto him much Incense, that he should offer it with the Prayers of all Saints, upon the golden Altar.*

1.] If we have any thing *to receive* from God, it must come thro' the Mediation of Jesus Christ. Or,

2.] If we have any thing *to offer* to God, it must be perfumed with the much Incense of Jesus Christ. Blessed be God for such a Mediator.

C H A P. XIII.

With whom the New Covenant is made. How God makes a Covenant with Man. How we make a Covenant with God.

OUR next Work is to enquire, with whom the New, or Better Covenant is made? Or who are interested in the Blessings of the New Covenant?

It is of the greatest Importance in the World to be interested in the Blessings of the better Covenant, which is an unchangeable Settlement of Grace and Glory; and it is a very great Privilege to know it; to be able to say, as *David*, *2 Sam. xxiii. 5. He bath made with me an everlasting Covenant, ordered in all things, and sure.*

[1.] This

[1.] This will administer Comfort to the People of God in a mean Condition; then they may see enough in God, in Christ, in the Covenant; like *Jacob, I have enough.* And *David, This is all my Desire. The Lines are fallen to me in pleasant Places, I have a goodly Heritage.*

[2.] This may administer Comfort under the greatest Afflictions; for by Covenant God has engaged and promised that Afflictions shall be for good, *Gen. xxxii. 12. Verily I will do thee Good.* And God keepeth Covenant and Mercy for ever, and therefore it is in *very Faithfulness* that he afflicts his People.

[3.] When Faith is weak, and when we are out of Frame, tho' our Faith can hardly follow the Promises, or the Faithfulness of God in them, yet the Knowledge of our Interest or *good Hope thro' Grace*, about it, is a great Mercy. *Tho' we believe not* [as we should do, or tho' our Faith is weak, and our Fears strong] *yet be abideth faithful,* 2 Tim. ii. 13.

[4.] The Knowledge of our Interest in the New Covenant, will yield Comfort in Death it self, *Rom. viii. 38. I am persuaded that neither Death nor Life, &c. shall be able to separate us from the Love of God, in Christ Jesus our Lord.* Before I answer the Question proposed, I will promise this one thing, *viz.* that many are *under* the New Covenant, that are not *in* the Covenant, or *within* the Bonds of the Covenant. All that are under the Gospel are *under* the New Covenant Dispensation; but all such are not *in* the New Covenant. Many bear, that do not *know*, the joyful Sound; but the Blessing lies in knowing of it, *Psal. lxxxix. 15.* That know it, so as to believe and obey it. All the Body of *Israel* were *under* the *Sinai-Covenant*, which was a Covenant of Grace; but they were not all *within* the Bonds of the Covenant of Grace; even so it is now; all that are under the Gospel-Dispensation, are under the New Covenant, but not in it, or Partakers of its special Grace; therefore now the Question returns,

Quest. *With whom has God made the New Covenant? Who are in the Covenant of Grace; or how we may know*

know whether God has made the New Covenant with us, and who may lay claim to the Blessings of it?

Ans. God's eternal Settlement of Grace and Glory, is called a *Covenant*, to shew us that there is something for us to do, in order to our obtaining an actual Interest in the Blessings of it. Now though no Man's Name is mentioned in the New Covenant, or New Testament of our Lord Jesus Christ; yet are the Persons so plainly *described*, that they may be more certainly known than if they had been mentioned by Name, for there are many Men and Women of the same Name, therefore they might have been in doubt whether they were the very Persons intended under those Names. But now, if the Soul is faithful to it self, it may certainly know whether it is brought within the Bonds of the Covenant, or no.

First. They are such as *consent to the Terms* of the Covenant.

When the Covenant of Grace was made between the Father and Jesus Christ, before the Foundation of the World, it was made and settled *without the Consent of Man*. Therein God the Father gave a People to Jesus Christ, to be redeemed, called, sanctified and saved, without the Consent or Knowledge of Man.

But when God makes a Covenant with us, or we make a Covenant with him, it cannot be done *without our Consent* to God's Terms, or God's Way of Pardon and Salvation; that is, to be willing to part with all known Sin, *Hos. xiv. 8. What have I to do any more with Idols?* will be the Language of true Penitents.

Moreover, the Soul is brought to submit to the Righteousness of Jesus Christ for Pardon and Salvation, and to take God in Christ for their God and Father, and Portion, *Deut. xxvi. 17. Thou hast avouched the Lord to be thy God. Zech. xiii. 9. I will say it is my People, and they shall say the Lord is my God.* And they give up themselves to the Lord, *Psal. cxvi. 16. I am thy Servant, truly I am thy Servant.* And are determined, by Grace, to fall in with every known Duty, and submit to the Government of Jesus Christ as their Lord, *Isai. xxvi. 13. O Lord our God, other Lords beside thee have had Dominion*

nion over us, but now by thee only will we make Mention of thy Name. When the Soul makes a Covenant with God, it does not pretend to indent with him, or stand upon Terms, or give Conditions to God, or make any Reserves; but God himself alone makes all the Terms of the Covenant for Man, ready to his Hands: And our making a Covenant with God, is *signing* and *sealing* the Covenant, or consenting to the Terms of the Covenant, which God has already settled.

Moreover, it is God himself that must bring us up to consent to the Terms of the Covenant, *Phil. ii. 13. He worketh in us both to will and to do, of his own good Pleasure.* *Psal. cx. 3. Thy People shall be willing in the Day of thy Power.* It is not said, that as many as are willing, shall be thy People; tho' that is true and undeniable; but, *thy People shall be willing.*

Secondly. Then God makes a Covenant with us, and we with him, *when he brings home any of the special Blessings of the Covenant to the Soul.* Then God explains his making a Covenant with any, *Isai. lv. 3. I will make an everlasting Covenant with you.* How is that? Saith God, *I will give you the sure Mercies of David.* God's making a Covenant with any now, is to give them the Mercies or Blessings of the Covenant.

But now we must see what these *sure Mercies of David* are, because these will discover whether God has made a New Covenant with us or no.

[1.] One of the sure Mercies of David is, *effectual Calling*, or bringing the Soul from Sin unto God; a Fruit of everlasting Love, *Jer. xxxi. 3. I have loved thee with everlasting Love, therefore with Loving-kindness have I drawn thee.*

(1.) To turn from Sin unto God. This is Repentance. Every one that *makes a Covenant with God, breaks his League with Sin, Hos. xiv. 8.*

(2.) To forsake their sinful Companions. They that *make a Covenant with God, break their League with Sinners, Psal. cxix. 115. Depart from me ye Evil-doers, for I will keep the Commandments of my God.*

(3.) They

(3.) They covenant to walk with God, *Psal. cxix. 106. I have sworn, I have covenanted, and I will perform it, that I will keep thy righteous Judgments.*

[2.] Another of the *sure Mercies of David* is justifying Faith; a receiving and resting upon Jesus Christ alone for Salvation. By Faith the believing Soul is married to Christ, and such are in Covenant with God; for God's New Covenant is a Marriage-Covenant. This Relation is by Faith, *Gal. iii. 9. They that believe are blessed with faithful Abraham. Gal. iii. 14. That the Blessing of Abraham might come on the Gentiles through Faith.* This is the way to become the Sons of God, *John i. 12. As many as received him, to them gave he Power to become the Sons of God, even as many as believed on his Name.* And if Children, then Heirs of the Blessings of Abraham, and of the Covenant, Grace and Glory. Those that now believe were given to Jesus Christ by Covenant; and their believing in Christ, is their coming to Christ, *John vi. 37. All that the Father giveth me, or hath given me, shall come unto me; believing in Christ is the only Way to obtain actual Forgiveness of Sins, Acts xiii. 39. He that believeth is justified from all things.* And Pardon of Sin is one Blessing of the Covenant of Grace: And believing in Christ is the Way to have God for our Father; and that's another Blessing of the New Covenant, *1 Cor. vi. 18. I will be a Father to them, and they shall be my Sons and Daughters, saith the Lord.*

Hence we may see the Reason why we are commanded to *examine our selves, whether we be in the Faith*, *2 Cor. xiii. 5.* for very great things depend on it, and Comfort in the Knowledge of it.

(1.) By Faith we may know our *Election of God*, *Acts xiii. 48. As many as were ordained to eternal Life believed.* It is not said, as many as believed were ordained to eternal life; as tho' God chose any for *their Faith* foreseen. No, God chose them in Christ, that *they might* believe and be made holy; not because *they were* so, or would be so. Faith and Holiness are Means appointed, in order to the End, even the Salvation of the Soul, *2 Thess. ii. 13. God bath from the Beginning chosen you to Salvation*
 O
 thro'

thro' Sanctification of the Spirit, and Belief of the Truth. But some chuse to read the former Text, as many as *were disposed* to eternal Life believed. This comes to the same thing; for if one Man is *better disposed*, or inclined, to look after Grace and Salvation than another is, it is God that has *given* him that *good Disposition*, Phil. ii. 13. *For it is God that worketh in you both to will and to do of his own good Pleasure*; for if Men were not chosen of God till they were holy, or were *well inclined* to look after God and Salvation, then *they chuse God*, rather than *God chose them*; but this disposing to eternal Life is God's *Act*, not Man's; and the Word *disposed* has special Reference to God's *eternal Settlement* of Man's Salvation by Jesus Christ; for the Word which is translated Covenant, signifies also a *Testament* or *Disposal* of Matters, as by a *Will* or *Testament*. Thus Persons were disposed of, as they were given to Christ as his spiritual Seed; and Grace and Glory were *disposed* of, as they were *given* to all the Heirs of Promise in Christ.

(2.) By Faith also we may know our own particular Interest in the Blessings of the Covenant, *Isai. lv. 3.* If Men hear and come, hear and believe, that's coming to Jesus Christ; then saith God, *I will make an everlasting Covenant with you, even the sure Mercies of David.*

Wherein we may observe several things very profitable and comfortable.

[1. That the Covenant of Grace is an *everlasting* Covenant; it was from everlasting, and shall continue for ever.

[2. What is the *Nature* of the Blessings of the New Covenant, and that is *Mercy*; good Things provided for the Miserable. These are *Grace*, as they are given to the *Undeserving*; and they are *Mercy*, as they are given to the *Miserable*. There is sparing, and pardoning, and healing, and sanctifying, and comforting Mercy, provided for in the Covenant.

[3. The Blessings of the New Covenant are *free Mercies*. *I will give you*— That which is a *Gift* is free: So is Christ and all the Blessings of his Purchase.

[4. Covenant Mercies are the Mercies of *David*; that is, of Christ. They are first Christ's, and then ours thro' Christ. The same Covenant that was made with *David* in Time, was made with Jesus Christ before the World began; and the same Covenant that was made with Christ, is now made with his People, tho' with this Difference, that to him it was strictly conditional, but to us it is free Grace.

[5. The Mercies of the New Covenant are *sure* Mercies. These are the *good Part* that *shall never be taken away from them*, John x. 28, 29. *I give unto them eternal Life, and they shall never perish, neither shall any Man pluck them out of my Hand. My Father which gave them me is greater than all, and none is able to pluck them out of my Father's Hand.* So none shall pluck Jesus Christ and his Covenant Blessings out of the Believer's Hand, Cant. iii. 4. *I found him whom my Soul loveth; I held him and would not let him go.*

Thus where God is become a Covenant Portion to any, he will be to them *a Portion for ever*, Psal. lxxiii. 26.

[6. The Terms of the New Covenant are as *easy and reasonable* as can be desired. It is but *bear and come*; it is but *look and be saved*; it is but *accept and receive* free Mercies, which are all ready; there is nothing to be bought by us; all is to be obtained *without Money, and without Price*. Nothing is to be *brought to the New Covenant*, but every thing to be *fetched from it*. Nothing so necessary as Jesus Christ and his Benefits, and nothing more free, Rev. xxii. 17. *Whosoever will, let him come and take of the Water of Life freely.*

Objection. I am afraid I have not been sufficiently humbled, therefore I am afraid I may not come.

Answer. These Fears may proceed,

1.] From thy Mistake of God's Way of Salvation; that is, that convinced Sinners must arrive to such a Measure of Hurry and Distress of Mind, before they may venture to lay hold of the Mercy of God in Christ. This is a Mistake; and the Distress that some have run into, perhaps, may proceed, in great measure, from their Ignorance of God's Covenant. Or those violent

Passions, and Excess of Hurry may proceed from their natural Temper, or from some Sins they have committed. But in this Matter, one Man cannot be a Rule to another. If the Soul is brought to hate Sin, and to consent to take Jesus Christ for Lord and Saviour, submitting to his Government and Righteousness; if it longs and labours after Holiness, as well as desires Happiness, the Soul may conclude that its Trouble for Sin is a right Work, tho' it does not run to such a measure as in some others.

2.] These Fears, that the Soul shall not be accepted because it is not sufficiently humbled, may proceed from secret Pride of the Heart, under the Form of Humility. Thou durst not venture upon Christ, till thou canst bring thy *Money* and thy *Price* with thee; but remember that Jesus Christ is to be received as a free Gift, *without Money, and without Price*. Are things much out of order in thy Soul, thou canst not make thy self better by thy Delay; it is Jesus Christ the great Physician and Healer of Souls must do it. If your Vessels are empty, you may bring them to Christ's Fountain-Fulness of Grace, that is open and free to every one that will, *Rev. xxii. 17.*

(3.) By Faith also we may know that we shall surely be brought to Glory, *1 Pet. i. 9. Receiving the End of your Faith*, the Salvation of your Souls. *Mark xvi. 16. He that believeth shall be saved.* There is a close Connection between Faith and Salvation.

[3.] Another of the *sure Mercies of David*, is sincere Repentance for Sin. This is a special Covenant Mercy; a Mercy that Jesus Christ the Son of *David* has obtained for his People, and now gives out to them, *Acts v. 31. Him hath God exalted with his own Right Hand, a Prince and a Saviour, to give Repentance to Israel, and Forgiveness of Sins.* This is a great and necessary Promise of the New Covenant, *Ezek. xxxvi. 31. Then shall ye remember your own evil Ways, and your Doings that were not good, and shall loath your selves in your own Sight, for your Iniquities, and for your Abominations.*

Zech.

Zech. xii. 10. *They shall look upon me whom they have pierced and mourn, and be in bitterness.* When this Mercy is obtained then God ~~has~~ made the new Covenant with you.

[4.] Another Blessing of the Covenant, or of the *sure Mercies of David*, is God's giving a new Heart and a new Spirit; or taking away the Heart of Stone, and giving a Heart of Flesh, *Ezek. xxxvi. 26.* It is God's making that Heart tender and teachable, which, before, received no Impressions from the Word, Ordinances, or Providences of God.

[5.] Another of the *sure Mercies of David* is, God's *writing his Laws in the Heart*, Heb. viii. 10. *I will put my Laws in their Mind, and write them in their Hearts.* That's another New-Covenant-Blessing; to give an Understanding to know the Will of God; to love and delight in it; and aim at Conformity to it, as a Rule of Faith and Life. Then has God *made a Covenant* with that Soul.

[6.] Another of the *sure Mercies of David* is, God's putting his Spirit within them. That's a Covenant-Promise, *Isai. lix. 21.* *As for me, this is my Covenant with them, saith the Lord, my Spirit that is upon thee, and my Word which I have put in thy Mouth, shall not depart out of thy Mouth, nor out of the Mouth of thy Seed, nor out of the Mouth of thy Seed's Seed, saith the Lord, from henceforth even for ever.*

Thirdly. Then God makes a Covenant with us, and we with him; when any *take hold* of the Covenant for themselves, *Isai. lvi. 4, 6.* There are several differing Expressions to signify the same Thing; *That choose the Things that please me. That join themselves to the Lord, to serve him. That Love the Name of the Lord, and take hold of my Covenant.* This is their giving themselves to the Lord, 2 Cor. viii. 5. This is the Soul's *making a Covenant* with God, and is the same Thing as *making our Peace with God.* The Lord Jesus Christ is the only Peace-Maker between God and us: He purchased it, and it is he only that brings the Soul into an Estate of Peace with God. He made Peace for us through

through the Blood of his Cross. But we are said to *make our Peace* just the same way as we are said to *make Covenant* with God, that is, to *lay hold of it*, or to lay hold of the Peace-Maker. And so God himself has explained it, *Isai. xxii. 4, 5. Fury is not in me; who would set the Briars and Thorns against me in Battle? I would go thro' them, I would burn them together. Or let him take hold on my Strength, that he may make Peace with me, and he shall make Peace with me.* That is, he shall obtain Peace; he shall have actual Interest in the Peace-Maker, and in the Peace which he had made; and he that doth so, is in Covenant with God.

Fourthly. If any one is in *Christ*, he is in Covenant with God. The Lord Jesus Christ is one of the Blessings of the Covenant of Grace; yea, he is the chief Mercy of the Covenant, *Luke i. 72. To perform the Mercy promised to our Fathers, and to remember his Holy Covenant:* That is, to fulfil his Covenant-Promise of sending Jesus Christ, to be the Saviour of Sinners.

Ask yourselves now, have ye received Christ Jesus the Lord? Do you rest upon him alone for Salvation? Then that's believing, and such are in *Christ*, *Eph. iii. 17. That Christ may dwell in your Hearts by Faith.* Such are united to Christ; such are espoused or married to Christ, and these are in Covenant with God.

Use 1. Are Believers in Covenant with God, in strict Alliance and Confederacy with him? What an Honour is put upon the People of God, to have God in Christ for their God, their Father, their Portion? but this Honour have all the Saints.

Use 2. The Enemies of the Church and People of God had need to take heed what they speak or do against the People of God, *Acts v. 39. Take heed what ye do against these Men, ye fight against God:* The Lord of Hosts is with them. *You touch the Apple of his Eye.* It is impossible to overcome them, *Rom. viii. 31. If God be for us who can be against us?*

Use 3. Endeavour to clear up to yourselves, this great and weighty Concern, whether you are in Covenant with God or not.

[1.] By

[1.] By studying the Word of God, and the Nature of the New Covenant.

[2.] By observing the Byas, Bent and Inclination of your Soul, whether towards God, and Holiness.

[3.] Whether you now give up your Soul to the Lord, and take God in Christ for your God, and Jesus Christ for your Lord.

[4.] Praying for the Increase of Faith. *Lord, increase our Faith: Lord help my unbelief, Mar. ix. 24.* For truly it is a Shame to a Christian, and to his Profession, that upon every Turn he is filled with Doubts and Fears about his State, questioning his Interest in the Covenant; the Love of God to him, or his Love to God and Jesus Christ; and question the Truth of Grace in his Heart; or whether ever he shall reach home to Heaven; and what's the Occasion of all this? It may be he is out of Frame, or he has met with some Unkindness from Fellow Christians. What have you been doing all the while; you have been in the House of God, and School of Christ, for here are still the same Doubts and Fears that you laboured under many Years ago. *O thou of little Faith, wherefore didst thou doubt? Have I been so long with you and hast thou not known me, faith Christ, and known the Covenant of God no better? Art thou afraid Satan will be too hard for thee: What! and too hard for Jesus Christ too? The God of Peace shall bruise Satan under your Feet shortly.* Do you question whether Afflictions shall be for your Good? If you belong to God, they shall be so. Can you believe the People of God, *Psal. cxix. 71. It is good for me that I have been afflicted. Rom. viii. 28. We know that all Things work together for Good to them that love God, to them that are the Called according to his Purpose.*

But if you cannot credit *them*, yet believe the *God of Truth* that cannot lye, *Gen. xxxii. 12. Verily I will do thee Good.*

Use 4. If God will bring you within the Bonds of the Covenant, let God himself choose the Way to bring it about; sometimes this is done by means very ungrateful to the Flesh, *Ezek. xx. 37. I will cause you to pass under the*

the Rod, and I will bring you into the Bonds of the Covenant ; wherein we may observe,

(1.) That Covenant Grace has Bonds in it. God binds his People to himself, and to their Duty, and they bind themselves to God, and to his Work and Way ; God's Love to them, and their Love to God, and Christ, and Holiness are Bonds of the New Covenant.

(2.) It is God himself that brings any one within the Bonds of the Covenant : *I will bring you into the Bond of the Covenant.* And then God does it when he gives them the Grace of the Covenant.

(3.) God brings some within the Bonds of the Covenant, when he brings them under the *Rod*. The Rod of Affliction, as they are called, *Psal. xxiii. 4. Thy Rod and thy Staff they comfort me. No Affliction, for the present, is joyous but grievous ; but afterwards they yield the peaceable Fruits of Righteousness,* Heb. xii. 11.

There are three blessed Fruits of Affliction, through the Righteousness of Christ.

[1. They are a means of Spiritual *Wisdom*, *Psal. xciv. 12. Blessed is the Man whom thou chastenest, and teachest out of thy Law.* Teaching with Chastening is a Mercy.

[2. They are a Means of *Repentance* and *Holiness*, *Isai. xxvii. 9. This is all the Fruit to take away Sin,* Heb. xii. 10. *He for our Profit that we might be Partakers of his Holiness.*

[3. To bring the Soul to *close with*, and *choose God in Christ, for their God and Father.* This is called God's choosing them, *Isai. xlviii. 10. I have chosen thee in the Furnace of Affliction.* God's first choosing them was in Christ, before the Foundation of the World ; but God's choosing in the Furnace of Affliction, is his Manifestation of his first Choice, by disposing their Souls to *choose him*, and that to God's making a Covenant with them, and *their making* a Covenant with God,

C H A P. XIV.

Jesus Christ given for a Covenant. It was first made with him. He performed all its Conditions. He purchased its Blessings. Christ the first Promise of it. He first published it; he brings Men within the Bonds of it; all its Affairs are in his Hands. All its Promises are in Christ; and made good to Believers through Christ.

JESUS Christ is promised for a Covenant, as he is the Substance of all its Blessings. So that as it is said, *1 John v. 12. He that hath the Son of God hath Life*: So it might be said, he that hath the Lord Jesus Christ, hath all the Blessings of the New Covenant with him. Therefore God made a Promise of all Covenant Blessings at once, in the single Promise of Christ, *Isai. xlii. 6. I will give thee for a Covenant of the People*: There are two Things in general here asserted, or at least to be fairly gathered: *First*, That Jesus Christ is given for a Covenant, *I will give thee for a Covenant of the People*. *Secondly*, That Jesus Christ and all other Blessings of the Covenant, with him, are a *free Gift*; *I will give thee*; and thus it is said of all the rest, *I will give you the sure Mercies of David*.

First. How is Jesus Christ given for a Covenant.

[1.] As the Covenant was, at first, *made with Jesus Christ*; and with his People only in him, *Psal. lxxxix. 3. I have made a Covenant with my chosen*. The Lord Jesus Christ was first chosen, *Isai. xlii. 1. Behold my Servant whom I uphold, mine Elect*. Christ was chosen to the Office of Mediator, and Head of the Covenant of Grace, and then his People were chosen in him, to be redeemed and saved by him, *Eph. i. 4. Chosen in Christ before the Foundation of the World*.

[2.] Christ is given for a Covenant of the People, as God the Father look'd to him, to perform all the Con-

ditions of the Covenant of Redemption; all the proper Conditions of the Covenant, were exacted upon Christ, and he answered them all, *Isai. liii. 7. He was oppressed and he was afflicted*; the Hebrew Text will bear another Reading of those Words, *viz. He was exalted upon*; and *he answered*; and so the same Words, in the Original, are translated in other Places.

[3.] Jesus Christ is given for a Covenant of the People, as he *purchased* all the Blessings of the Covenant, Redemption, Pardon, Grace and Glory, Sinners are made nigh to God by his Blood, *Eph. ii. 12, 13. A justifying Righteousness is brought in, by his Obedience and Death, Dan. ix. 24. By the Obedience of one shall many be made Righteous, Rom. v. 19.* Not every single Man's Obedience but of one for all. As the Chastisement of our Peace was upon him alone, so Believers are justified before God by the Righteousness of Christ alone; not partly Christ's and partly ours.

[4.] Jesus Christ was given for a Covenant of the People, as it was the Lord Jesus Christ, that most plainly publish'd the New Covenant, with the Grace that it contains, and also the Terms of it; or by what Means Men may obtain a Share in its Blessings. The Lord Jesus Christ hath given us the clearest Notices of the Will of God, and the way of Salvation of Sinners, as settled by the Covenant of Grace, *Matth. xi. 27. All Things are delivered to me of my Father, and no Man knoweth the Son but the Father, neither knoweth any Man the Father but the Son; and he to whom the Son shall reveal him.* Jesus Christ was the fittest Person to make this Discovery, and he hath done it, *John i. 18. No Man hath seen God at any Time; the only begotten Son, which is in the Bosom of the Father, he hath declared him.* Thus Jesus Christ was the Messenger and Angel of the Covenant, *Mal. iii. 1.* And thus also the Lord Jesus Christ is a Witness of the Covenant, *Isai. lv. 4.* When God had said, *I will make an everlasting Covenant with you, even the sure Mercies of David,* he immediately adds, *Behold I have given him for a Witness.* That is of the Covenant Settlement, with the Promises thereof.

Qu. What then; Is the Lord Jesus Christ *only a Witness* to the New Testament? Was he only called as a By-stander, to set his Hand to the Deed? No, but there is much more intended in it, for Jesus Christ is *a Party* in the Covenant; and if call'd a *Testament*, he is the *Testator*; so that Christ Jesus is both a *Testator* and a *Witness*. And truly he is the *fittest* Witness that could be chosen.

(1.) He had perfect Knowledge of all Things from everlasting; for he lay in the Bosom of the Father; and was one in the Council of Peace. Therefore he could say, as the Apostle, 1 *John* i. 1, 3. *That which we have seen, and heard, declare we unto you.*

(2.) Jesus Christ has Interest in all the Transactions of the Covenant; in the making and settling of it; and in the Fulfilment of it; and in Conveyance of all its Blessings to his People.

(3.) Christ is the fittest Person to reveal the Mysteries of the New Covenant, or New Testament.

[1. The Mystery of the Union of the Human Nature with the Divine Person of the Son of God. *Great is the Mystery of Godliness. God was manifest in the Flesh.*

[2. The Mystery of the Believer's Union with Jesus Christ by Faith. *That Christ may dwell in your Hearts by Faith, Eph. iii. 17.*

[3. The Mystery of a Believer's Justification before God, through Faith, in the Righteousness of Christ.

[4. The Mystery of Sanctification through the Blood of Jesus Christ applied by the Spirit.

(4.) The Lord Jesus Christ hath set his Seal to his own Witness, and God the Father and the Holy Spirit also join in their Witness with Jesus Christ, 1 *John* v. 7. *There are three that bear Record in Heaven; the Father, the Word, and the Holy Ghost, and these three are one.*

Now there are three Ways whereby the Settlement of the New Covenant is witnessed.

[1. By the Miracles of Christ, and herein also the Father bears witness with Jesus Christ.

[2. By his Promise and Oath ; and God the Father bears witness with him herein, *Heb. vi. 17, 18.*

[3. Christ hath sealed his Witness by his Death, and then also God the Father join'd his Witness, in that he *raised up Jesus Christ from the dead, and set him at his own Right-hand in the heavenly Places, Eph. i. 20.*

[5.] The Lord Jesus Christ is given for a Covenant of the People, as he is the first and chief Promise and Blessing of the New Covenant, *Luke i. 72. To perform the Mercy promised to our Fathers, and to remember his Holy Covenant ; the Oath which he sware to our Father Abraham.*

All other Blessings of the Covenant are given for Christ's Sake. All the Promises of the Covenant are Promises in Christ, *Eph. i. 3. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual Blessings in Christ, according as he has chosen us in him, &c.* The choosing them in Christ is first, and then the Promises in Christ are given to them.

[1. If God becomes our God and Father it is only through Christ. He is first Christ's Father, and then ours, *John xx. 17. I ascend to my Father and your Father, to my God and your God.*

[2. If our Persons are accepted of God it is only in Christ, *Eph. i. 6. To the Praise of the Glory of his Grace ; who hath made us accepted in the Beloved ; that is in Christ.*

[3. If pardoned and justified (that's another Covenant-Mercy) this Mercy we obtain only through Christ, *Eph. i. 7. We have Redemption through his Blood, the Forgiveness of Sins according to the Riches of his Grace.*

[4. If we become the Sons of God, it is only thro' Christ, *John i. 12. As many as received him to them gave he Power to become the Sons of God, even as many as believed on his Name, Gal. iii. 26.*

[5. If washed and sanctified ; it is only thro' Christ, *1 Cor. i. 30. Who of God is made unto us, Wisdom, Righteousness, Sanctification and Redemption.*

[6. If we have Peace with God, it is only through Christ, *Rom. v. 1. Being justified by Faith, we have Peace with God through our Lord Jesus Christ,* [7. If

[7.] If we obtain Strength to do our Work, or to bear our Exercises, we have all from Christ, *Phil. iv. 13. I can do all things through Christ that strengthneth me.*

[8.] If we obtain Victory over our spiritual Enemies, it is thro' Jesus Christ, *Rom. viii. 37. In all these Things we are more than Conquerors, through him that loved us; that is, Jesus Christ.*

[9.] If we obtain eternal Life at last, it is only thro' Jesus Christ, *Tit. i. 2. In Hope of eternal Life, which God that cannot lie hath promised before the World began.* If before the World began, then it was a Promise in Christ, *1 Tim. i. 1. According to the Promise of Life, which is in Christ Jesus our Lord. & 9. According to his own Purpose and Grace, which was given us in Christ Jesus, before the World began.*

[6.] Jesus Christ is given for a Covenant of the People, as it is he that brings any within the Bonds of the Covenant, *he opens their Eyes, and brings them out of the Prison-House, Isai. lxi. 1.* As Jesus Christ purchased all the Grace of the New Covenant, so it is he that conveys that Grace to Men, *Heb. xii. 2. He is the Author and Finisher of Faith;* and so he is of other Graces also. None take hold of the Covenant without taking hold of Christ, and none believeth in God the Father without believing in Christ, *1 Pet. i. 21. Who by him do believe in God.* But then it is Jesus Christ that must first enlighten their Mind, and renew the Will, and bring the Soul to consent to God's Terms of Salvation. And then *God's Covenant of Grace* becomes also *the Covenant of the People.* Then the Covenant of Grace which was made with Christ before, is now made with the Soul that takes hold of Christ and of the Covenant by Faith.

[7.] Jesus Christ is given for a Covenant of the People, as all the Affairs of the Covenant of Grace were committed to Christ to be managed by him.

(1.) On God's Part, to take Care of all the Concerns of his Glory, *John xvii. 4. I have glorified thee on the Earth, I have finished the Work which thou gavest me to do.*

(2.) To

(2.) To take Part with the People, and manage all the Affairs and Concerns of their Salvation. Thus all our Transactions with God in our Prayers and Praises; whatever we offer to God, or receive from God, all must be thro' Jesus Christ, *Col. iii. 17. Whatsoever ye do in Word or Deed, do all in the Name of the Lord Jesus Christ, giving Thanks to God and the Father through him.*

[8.] Jesus Christ compleats all the Blessings of the New Covenant. The Covenant of Grace would not be perfect without Christ; the Covenant is said to *be ordered in all things*, 2 Sam. xxiii. 5. And, saith David, *This is all my Desire*. But a Christian could not say this, if Christ was not in the Covenant; for he is the *chief Desire* of gracious Souls; but Jesus Christ being in the Covenant, the Father and the Spirit of God are in it too; and all the Promises of God, and all the Treasures of Grace, pardoning, healing, sanctifying, restoring, comforting Mercy is in it, for he that hath Jesus Christ hath *all things*, *Col. ii. 10. Ye are compleat in him*. Thus all Covenant Blessings are summed up in Christ, the Head of the Covenant.

[9.] Jesus Christ is given for a Covenant of the People, as all the Believer's Privileges are embarked in Christ. Jesus Christ and all his People are in the same Covenant. Christ's Interest and theirs are but one; they stand and fall together. As it fares with the Head of the Covenant, so it will fare with all his Covenant People, *John xiv. 19. Because I live, ye shall live also*. He is the Fountain, they are the Cisterns. As long as the Fountain holds, they shall have their seasonable Supply. He is the Foundation, and his Disciples are lively Stones, built upon him; and this Foundation is the *Rock of Ages*; so that such as *trust in him shall be as Mount Sion, that shall never be moved*, *Psal. cxxv. 1*.

[10.] Christ is given for a Covenant of the People, as all the Promises are made good in Christ; here's the Honour, Safety, and Comfort of the People of God; all their Stock is secured in his Hands.

(1.) If you are weak, he is strong, *Ifai. xlv. 24. In the Lord have I Righteousness and Strength*.

(2.) Are

(2.) Are you poor in Spirit, and Attainments, Jesus Christ is rich in Grace; there is an All-Fulness in him, for the Supply of the Needy, *Col. i. 19. It pleased the Father, that in him should all Fulness dwell.* And of this Fulness he supplies the Wants of his People, *John i. 16. Of his Fulness have we all received, and Grace for Grace.*

(3.) Are you changeable Creatures, Jesus Christ is unchangeable, *Heb. xiii. 8. The same Yesterday, to Day, and for ever.* You think of the Angels that fell, and Adam that fell, and you are ready to say, so may I too, for they had more Wisdom and Power than I. But the Case is not the same, for Adam's Stock, and the Angels Stock was in *their own keeping*, but the Believer's Life and Portion are in the Hands and Keeping of Jesus Christ, *Col. iii. 3. For ye are dead, and your Life is hid with Christ in God.* Believers Life and Estate are in safe Hands.

(4.) Are you unworthy; but Christ is worthy; and you may go to God in Christ's Name, and say, as they did, *Luke vii. 4. Lord be it worthy, for whose Sake thou shouldst do this, for us.*

(5.) Are you of little Faith, Jesus Christ is faithful, *2 Tim. ii. 13. If we believe not, he abideth faithful.* If your Faith is but as a Grain of Mustard-seed, yet it is the Seed that God has sown in the Heart; it shall not die under the Clods, but remain in the Heart, *1 John iii. 9. His Seed remaineth in him.*

(6.) Are you dark and shut up that you know not how to pray, Jesus Christ lives in Heaven *to make Intercession for such as come unto God by him,* *Heb. vii. 25.* And have not you come to him?

That's the first thing proposed to be consider'd, namely, how Jesus Christ is given for a **Covenant**?

Secondly. All the Blessings of the New and Better Covenant, are God's free Gift. So it is said of Jesus Christ here, *I will give him;* of which we shall have Occasion to speak afterwards.

Or if we consider the early Settlement of these Blessings, by the Covenant, it will appear that all its Mercies are free Gift.

(1.) God the Father provided the Saviour for lost Sinners before they could know their Misery; the Physician was provided before Man had wounded and destroyed himself; a Way of Pardon was provided, before Man had laid himself under Condemnation, tho' these Provisions were not published before Man had sinned, and then it was a *Word in Season, to him that was weary.*

(2.) The Lord Jesus Christ readily undertook the Case of lost Souls, before they could desire him, *O the Riches both of the Wisdom and Goodness of God, how unsearchable are his Ways?*

Use 1. If Jesus Christ is the very *Sum* of all Covenant Blessings, what a comprehensive Mercy is Jesus Christ! He is *the Mercy*, Luke i. 72. *To perform the Mercy promised to the Fathers, and to remember his holy Covenant.* That is, in sending Jesus Christ into the World on this kind Errand, to seek and to save those that were lost. O how precious should Jesus Christ be to all his People! *1 Pet. ii. 7. To you therefore which believe, he is precious.* All that is in Christ is the Believer's, tho' he is but weak in Faith; hast thou received Christ Jesus the Lord, and given up thy self to him? then Christ, and all that is in him, all that he hath, all his Purchase, all the Promises, all Covenant Mercies, are thine; *all things are yours, for ye are Christ's.*

Use 2. If Jesus Christ, with his Benefits, is a free Gift, as here called, *I will give him*, then let every needy Soul pray and look for him and them under this Character, *i. e.* as a *Gift*. If Covenant Mercies are never so free, we must *ask them of God*, and wait for them in God's Way; and after all our Labour and Endeavours they will remain to be a free Gift still, like a Malefactor petitioning for his Life; this Petition is the Means and Occasion, but not the Condition, of his Pardon; if it was a valuable Condition, then the Prince would be unjust not to grant it; but Pardon is an Act of Grace, tho' it is asked heartily; neither hath his Acceptance of a Pardon the Nature of a Condition in it, for it is not accepted as the Terms of a Covenant, but as a Beggar accepts of a free Gift, and as an *Act of Grace.*

Use 3.

Use 3. Have a care of mixing any thing of your own Doings with the Merits of Christ, expecting Acceptance with God, partly on account of any thing that you do, or the Manner of doing. Some weak Christians (for a while at least) are not brought clean off from the Covenant of Works, for they think that when they keep to Duty, or do their Duties well [or better than at some other times] then surely they shall be accepted, and take it for granted that they are in a fair Way to Heaven; and on the contrary, when they cannot do so well, then they are under Fears whether they are right with God, whether ever they had any Grace in Truth, or have any Interest in the Covenant, they are ready to give up all Hope. This is altogether wrong. This is an Old Covenant Frame, and is a false Supposition that God's Covenant is altogether as uncertain as your Frames; but whether you do better or worse, you must lay your *Souls* and your *Duties* too at the Feet of Christ, and expect Acceptance with God, in *Persons* and *Services*, only through the *Merits* and *Righteousness* of Christ. Our *Persons* cannot make our *Duties* accepted, neither can our *Duties* make our *Persons* accepted. It is upon the Old Covenant Bottom that some live, tho' they may not be aware of it; that when they are *out of Frame* they neglect their *Duty* till they are in a better Frame. But why do they venture to come at another time, when they think they are, or do better? Is there not some Hope founded upon their Duty? If so, the former humble Frame was the better of the two, tho' not to be commended, in thinking to grow stronger by Neglect of their Food; or to become more *spiritual* by hearkening to the Reasonings of the *Flesh*, or thinking to please God by neglecting of their Duty to him.

C H A P. XV.

The New Covenant considered, under the Notion of a Testament. What a Testament is. How the New Testament is a better Testament. Jesus Christ a Surety of this better Testament. What a Surety is. How he is made a Surety. For whom he is a Surety. And wherein Jesus Christ differs from all other Sureties.

WE have considered God's Settlement of Salvation of Sinners by Jesus Christ under the Term or Notion of a Covenant: Now I shall consider the same Settlement under the Notion of a Testament, *Heb. vii. 22. By so much was Jesus made the Surety of a better Testament.*

There are three Things that I shall consider [in this Chapter] from these Words.

First. What a Testament is. And what is that Testament of which Jesus Christ is the Surety.

Secondly. On what Accounts this is said to be a *better* Testament.

Thirdly. That Jesus Christ is made a *Surety* of this better Testament.

First. What a Testament is, A Testament is a Man's Will, wherein there is an Estate or Goods disposed of, according to the Pleasure of the Testator. The new or *better Testament* of Christ is the same which is called a *better Covenant*, *Chap. viii. 6.* (for in the Original these two Words, Covenant and Testament, are the same Word) and it is the same that is called the New Testament, *Chap. ix. 15. He is the Mediator of the New Testament.* Therefore some have called the New Covenant a Testamentary Covenant, because it has in it something of the Nature of a *Covenant*, and something of the Nature of a *Will or Testament*; these two Terms are used to set forth the Blessings of the New Covenant, and God's Way of Conveyance of those Blessings to Men. This better

Testament is the last and best Edition of the Covenant of Grace, or the clearest Revelation of God's gracious Settlement of Grace and Salvation for Sinners, by Jesus Christ. It is the Foundation of all spiritual and eternal Mercies and Blessings that God has provided for his People, to be enjoyed in this and the better World, and all the Promises in the Book of God are Streams of Mercy from the Fountain of the New Covenant, or better Testament. These are all made first to Christ, in the Covenant of Grace, and then made over to all true Believers, by the Testament of Jesus Christ, *2 Pet. i. 4. Whereby (or in whom) are given to us exceeding great and precious Promises.* They are not only given to him, but given to *us* in him, and then given to us by the Will of Jesus Christ.

Inasmuch as the New Covenant is called the Testament of Christ, it implies that Jesus Christ has an Estate and Goods of his own proper Right, to bestow upon, and convey to whom he will. This Estate is Grace and Glory; this is settled upon all the Heirs of Promise. This Settlement, as it was a Covenant from everlasting, was sign'd and seal'd by the mutual Consent of both Parties. But being also a Testament, is not in Force till the *Death of the Testator, Heb. ix. 15, 16.* In a strict Covenant there is no Need of the Death of either of the Parties to confirm it, but the Death of either of them rather weakens it, for then it falls into other Hands: But in a Testament the Death of the Testator strengthens the Testament. Nay, it is of no Force till the Testator is dead. This is a good Reason why the New Covenant should be called a Testament, because we have no Mercy, no Covenant Blessings, but thro' the Death of Jesus Christ.

Secondly. On what Accounts this is called a *better* Testament. I have before shewn why the New Covenant is called a *better Covenant*, better than the Covenant of Works; because Pardon of Sin and eternal Life, Grace and Glory are to be obtain'd by the better Covenant, thro' the Merits of Christ, for all returning, repenting Sinners; and because this is a Covenant that can never

be broken, and a Testament that hath no Flaw in it, and can never be set aside; and it sends a Man, not into himself to seek a Righteousness to be justified by, before God; but directs him to look out to Jesus Christ for the Righteousness of God, which is by Faith. And this is better than the Covenant of *Sinai*, not so clouded with Veils and Shadows; and it contains more spiritual Promises. It has a better Mediator than *Moses*, even Jesus Christ; a better Surety, and is an unchangeable Settlement. The same Things that had been said of the better Covenant, are applicable to this better Testament; therefore I proceed to the next Head.

Thirdly. The Lord Jesus Christ is *made* the Surety of a better Testament. Under which Head I shall shew,

[1.] What a Surety is, in the common Usage of the Word.

[2.] That Jesus Christ is made a Surety.

[3.] For whom the Lord Jesus Christ is a Surety.

[4.] Wherein Jesus Christ differs from, and excels all other Sureties.

[1.] What a Surety is, in the common Acceptation of the Word;

(1.) A Surety is one that enters into Bonds with another, and in case the Debtor fails, engages to see the Debt paid. The Lord Jesus Christ did so for his People; not to answer for one Sin, or two, but for the whole Debt of original and actual Sin. Jesus Christ did not compound with the Justice of God, but engaged to pay the whole Debt. If it is asked what was demanded at the Hands of Jesus Christ, as a Surety for his People? We answer, Perfect Obedience to the holy Law, both in Life and Death.

Qu. But did not the Law of God claim Obedience of Jesus Christ, in his own Person, for himself; for he was made under the Law, therefore he was bound to bring the best Obedience he could to the Law; how then could the active Obedience of Jesus Christ be counted as a Part of his justifying Righteousness?

Ans. The holy Law of God did claim Obedience of Jesus Christ, considered as Man; but his Obedience to the

the Law, was the Obedience of God-Man. Thus the close Union of the Human Nature to his Divine Person, made his active Obedience to be meritorious, like his Sufferings; for as his Death was the Blood of God, [though God could not suffer] so his Obedience was the Obedience of him that was very God, [tho' God did not obey: But] he that obey'd and died was both God and Man in one Person.

(2.) A Surety is one whom the Creditor can trust as one able and faithful: Jesus Christ is such a one whom God can trust with so great Affairs as his own Glory and the eternal Welfare of the Souls of all that he had committed to Jesus Christ, to be redeemed and saved.

(3.) A Surety is one upon whom the Law can seize for Satisfaction, if the Debtor is found unable to pay his Debts. So did the Holy Law and Justice of God seize upon Christ for Payment of the Debt which Man had contracted; for fallen Man was found [and declared] a Bankrupt; deep in Debt, and had nothing to discharge his Debts withal. But Jesus Christ, the Surety, was rich, and able to pay the whole Debt, for he was God's Equal, *Zech. xiii. 7. Awake O Sword against my Shepherd, against the Man that is my Fellow, saith the Lord of Hosts.*

(4.) A Surety is one that comes into this Office voluntarily. The Law of the Land does not compel one Man to be Surety for another, or to engage to pay his Debts. Though the Law compels a Man to pay his own Debts, yet it does not compel him to pay another's Debts, 'till he has voluntarily engaged himself, by Bond, to do it: So Jesus Christ was not obliged by any necessity of Nature, or any constraint of Law, to pay the Debts of his People, 'till he freely became Surety for them; and engaged, by Covenant, to see their Debts paid; then the Creditor seized on him, and then *he restored that which he took not away.* *Psal. lxi. 4.*

(5.) A Surety is one who, upon Payment of the Debt, frees the Debtor from the Reach of the Law, that

that it cannot seize on him for the same Debt. The Lord Jesus Christ has discharged the Debts of his People ; and thence the Holy Law of God cannot demand Satisfaction from them, that being made by their Surety. Christ has obtained a full Discharge for them. The Law condemns Sin, but not the Believer in Christ, *Rom. viii. 1. There is therefore now no Condemnation to them that are in Christ Jesus. y. 32. Who shall condemn? It is Christ that died.* The Justice of God will not ; and as for the Accusations of Satan and Conscience they will be thrown out.

[2.] That Jesus Christ is *made* a Surety.

(1.) By the Decree of God, and as the Father appointed him to this Work, *Isai. xlii. 1. Behold my Servant, whom I uphold, mine Elect, in whom my Soul delighteth.* God the Father set him up from everlasting to this Work.

(2.) Jesus Christ was *made* a Surety by the rich anointing of the Spirit for his Work. God giveth not the Spirit by measure unto him, *John iii. 34. It pleased the Father that in him should all Fulness dwell, Col. i. 19.*

(3.) Christ was *made* a Surety, as God the Father actually put him into this Office under the Broad Seal of Heaven, *John vi. 37. Him has God the Father sealed.*

(4.) Jesus Christ was *made* a Surety not against his Will, but with his own Consent ; for Jesus Christ came willingly to this Work and Office. So the Father spoke of him, *Jer. xxx. 21. Who is this that engageth his Heart to approach unto me, saith the Lord?* It is like that known Place, *Psal. xl. 7, 8. Lo, I come to do thy Will, O God.* That is, to obey and die in the Room and Stead of Sinners, as their Surety, by thine Appointment, *I lay down my Life in obedience to thy Commandment, John x. 18.*

(5.) Jesus Christ was *made* a Surety as he actually discharged the Debts of his People ; he paid the whole Debt, and received a full Discharge at the Hand of Divine Justice, in being raised from the dead, and received

ceived up to Glory, *Rom. iv. 25. He was raised again for our Justification.*

This Doctrine of the Suretyship of Jesus Christ was known in the early Ages of the Church ; and also that this Surety was of God's providing, and this was the very way the Saints desired to deal with God, and have God to deal with them, *Job xvii. 3. Put me in a Surety with thee.* Deal with me only through the Mediator. If I have not Christ for my Surety *I cannot answer for one of a thousand*, of all my Offences. Let me know that my Sins are pardoned, having been answered for by Christ the Surety.

[3.] For whom is the Lord Jesus Christ a Surety? I answer, That Jesus Christ is a Surety both for God and Man, though in very different Respects.

(1.) Jesus Christ is a Surety *for Men* unto God. I do not say that Christ is a Surety for all Men, but for all that are, or shall be brought to Faith, Repentance, and Holiness. Man being a fallen Creature, God could not take the Word or Bond of a Sinner ; for fallen Man was both unable and unfaithful.

[1. By Sin Man was become miserably *poor*, and so his Bond was worth nothing. One Man could not be Surety for another ; for every Man was under an Arrest for *his own* Debts, and that for a very great Sum.

[2. Man, by the Fall, was also become perfidious ; he was not to be trusted ; his Heart is *deceitful and desperately Wicked*. What is such a Man's Bond worth, that is very poor and very wicked ? But,

Jesus Christ stepped in, unsought for, who was both rich and faithful ; and in great Credit with Heaven. He was the fittest Person for this Office. And he came willingly to the Work ; or else sinful Man must have been sent to the eternal Prison of Misery without Mercy.

(2.) Jesus Christ is also Surety *for God* to Men. Fallen Man was so far depraved by Sin, that he could not give Credit to God himself ; though he is *God that cannot lie*. Sin brought in a Jealousy and Distrust of God. Unbelief makes God a Liar ; but Jesus Christ is Surety for God.

[1. That

[1. That God will surely fulfil all his Promises, made to Christ, and to his People through him; Jesus Christ engages to see all these made Good in their Season.

[2. That God will certainly receive returning, repenting Sinners, that come unto God by him, and will in no wise cast them out.

[3. That God will abundantly pardon all them that believe in Jesus Christ; and submit to his Righteousness and Government.

[4. That God will surely keep Covenant with his People. This is the Name of God by which he will be known in the Churches, *Dan. ix. 4. The Lord keeping the Covenant and Mercy to them that love him, and to them that keep his Commandments. And Psal. lxxxiv. 30—34. If his Children forsake my Law and walk not in my Judgments, if they break my Statutes and keep not my Commandments, then will I visit their Transgressions with a Rod, and their Iniquity with Stripes. Nevertheless, my Loving-Kindness will I not utterly take from him, nor suffer my Faithfulness to fail: My Covenant will I not break, nor alter the Thing that is gone out of my Lips.*

[4.] We are now to shew wherein Jesus Christ differs from, and excels all other Sureties.

(1.) Among Men the Debtor and Surety are put both into the same Bond. But Jesus Christ, as Surety of the better Testament, stands alone. He gave his own Word, and his own single Bond for the Payment of the Debt which his People had contracted; for indeed the Debtor's Bond was worth nothing, and God would not take it. But Jesus Christ did for his Brethren as Judah did for his Brother, *Gen. xliii. 8. said he to his Father Jacob; Trust the Lad with me, and we will arise and go, that we may live and not die; I will be Surety for him; of my Hand shalt thou require him; if I bring him not unto thee, and set him before thee; let me bear the Blame for ever.* So the Son of Judah engaged with the Father for his People. Something like *Paul's Engagement for Onesimus, Philem. y. 18. If he*
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hath wronged thee, or oweth thee ought, put that on mine Account, I Paul have written it with mine own Hand, I will repay it.

(2.) Among Men, the Surety oftentimes takes Care to have a Counter-bond from the Debtor to secure himself from Damage, in case the Debt should be demanded of him; but Jesus Christ took no such Bond from Men; neither indeed could he do it, for fallen Man had neither Stock nor Credit. No Man is willing to become Surety for another that is worth nothing; and especially for one that is worse than nothing; for that was the Case of Man by Sin: He had no valuable Effects to call his own; nay, more than that he owed to Divine Justice *ten thousand Talents* more than he was worth, and Jesus Christ was not ignorant of Man's Circumstances; he knew that his Case was no better, yet he would become his Surety. *Ye see the Grace of our Lord Jesus Christ!*

(3.) Among Men, when the whole Debt falls upon the Surety, how does the Surety shift and struggle to bring the Creditor to a Composition; a thousand Pleas and Arguments are thought of, and used, to bring him off as cheap and easy as he can; but the Lord Jesus Christ paid the *very last Mite*; without a Desire of Abatement of any Thing that was due to the Creditor, *i. e.* to the Justice of God.

Objection. But did not the Lord Jesus Christ pray, *Matth. xxvi. 39. O my Father, if it be possible let this Cup pass from me!* Was not that a Desire of Abatement?

Answer. Jesus Christ did not pray that he might not suffer; he did not pray for Abatement of any Thing that was due to the Creditor, either of Obedience or of Suffering: But he pray'd that the Goaler might not be suffer'd to oppress him while he was under his great and necessary Sufferings. This is like another Prayer of his, *Psal. xxii. 20.* That it is Jesus Christ that speaks is manifest from *ψ. 18.* *They part my Garments amongst them, and cast Lots upon my Vesture. But be not thou far from me, O Lord; O my Strength, haste*

haste thee to help me ; deliver my Soul from the Sword, my Darling from the Power of the Dog, that is, from Satan and his Temptations.

(4.) Among Men, if they were sure beforehand, that the whole Debt would fall upon their Shoulders, no Man would become Surety for his Friend, for then he had even as good pay the Debt at first, and then he might have the more Thanks from the Debtor. But Jesus Christ knew, when he first engaged to be a Surety for his People, what it would cost him ; and what he must stand to ; and that the whole Debt would fall upon him, yet he did not decline to become Surety for his People.

(5.) Among Men, when the Debt falls upon the Surety, he often repents him of what he has done ; but Jesus Christ never repented him that he took the whole Burden upon his own Shoulders. *He trod the Wine-Press alone, and of the People there were none with him.* And he knew it must needs be so. And when he rose from the Dead he never repented of all his Burden of Sufferings, but went on to improve his Interest in Heaven for their Good, for whom he had suffered so much as a Surety.

(6.) Among Men, the Surety insists upon Restitution from the Debtor as far as he is able ; but Jesus Christ demands none ; for indeed none can be made, and Jesus Christ knew as much before ; only he expects an Acknowledgment of the Favour, in return of Love, Thankfulness and Obedience. And how worthy is Jesus Christ, their Surety, of all they have, and all they can do for him ? Had they a thousand Hearts and Lives, he deserves them all, *O what shall I render to the Lord for all his Benefits ?*

(7.) Among Men, there is no Surety that *desires* the Seizure may be made on himself ; for when a Man becomes Surety for another, he hopes that his Friend will take Care to keep him from Damage. A Surety for another Man does not design to pay the Debt, but to strengthen the Credit of his Friend 'till he himself shall be able to pay his own Debt. But Jesus Christ did
really

really *desire* that the Seizure might be made on himself, and that the Debtor might go free, *John xviii. 8. If ye seek me, let these go their Way.* He received into his own Soul the Sword of Justice, that his People might escape the Wrath of God.

(8.) Among Men there is no Man found that is *glad* of this Office. He may do it for once, but he is brought to it with much Reluctancy; the Work, at best, is very ungrateful to him, to become Surety for another; and that for a very great Sum too; but Jesus Christ became a Surety for his People unsought for, undesired by them; and he did it most willingly and chearfully; he rejoiced in the Undertaking; so it is said of him even before he came in the Flesh, that *his Delights were with the Sons of Men.*

(9.) Among Men none chuses to be a Surety for an *Enemy*: He may do it for a *Friend*, but not for one that had done him a *thousand Injuries*; but Jesus Christ becomes a Surety for his Enemies, *Rom. v. 6. For when we were yet without Strength, in due time Christ died for the Ungodly; for scarcely for a righteous Man will one die; but peradventure for a good Man some will even dare to die; but God commendeth his Love towards us, in that while we were yet Sinners, Christ died for us.* O wonderful Grace! *Is this the Manner of Men, O Lord God!* Here is Love, Pity and Compassion, like a God!

Use 1. If Believers Privileges are Blessings enjoyed under the Will and Testament of our Lord Jesus Christ, then they may learn,

[1.] To set an high Value upon every thing that they receive as Legacies of a dying Friend. All special Gifts of Jesus Christ are Mercies truly valuable in themselves; Pardon, Peace, Grace, Holiness and spiritual Comfort thro' the Promises; but these are yet more valuable, as they are the Gifts of a dying Friend. Men use to take particular Notice of the last Words of their Friends; and they use to keep with Care any valuable Gift that was left them as a Token of their dying Love.

[2.] Believers may learn the Security of all their Privileges. These are *sure Mercies of David, i. e. of Jesus*

Christ. This is the *good Part that shall never be taken away* from them; they are Legacies under the last Will and Testament of Christ, which has no Flaw in it, and shall never be set aside, *Gal. iii. 15. No Man disannulleth or addeth thereto.*

[3.] Then all the Believer's Privileges are *free Mercies*. O how rich and free is the Grace of God in this Settlement of Salvation! *Lord, what is Man, that thou art mindful of him! and what am I, that thou hast brought me hitherto!* who was guilty, loathsome, a Rebel; that such a one should not only be pardoned, but become an *Heir of God, and joint Heir with Jesus Christ!* O how great is the Estate, and how free is the Conveyance!

Objection. *Tho' the New Covenant is called a Testament, yet it is not evident to us, but that it may be conditional for all that; for nothing is more common than for a Testator to leave an Estate to another, upon Condition that he shall pay so much out of it to certain Relations, or to charitable Uses; and if he does not fulfil the Will, on these Conditions, then the Estate shall go to another Person.*

Answer. We allow that these are Conditions indeed; but it is nothing at all to the Matter in Hand, *i.e.* to prove that the New Covenant, or New Testament, may be conditional; for tho' the Person to whom the Estate is given by Testament, is obliged to give certain Legacies out of the Estate, yet *he gives nothing to the Testator*; neither does he give the Legacies out of any Estate of his own, that he was possess'd of before, but out of what was left him by the Will. Thus every one that is in the New Testament is obliged to pay out something to others, *i.e.* to do all the Good he can to the Souls and Bodies of others; this is to be done out of the Stock and Estate of Grace, that is left him by the Testament of Jesus Christ. But when he has done all, his Fulfilment of the Will is no Condition of his Right to the Estate. He fulfils the Will of the Testator, but all his own Part, under the Will, is a free Gift; and what he gives to others, he had no Right to keep from them. He must have Interest in the Testament before he can
give

give out any thing to others, under the Will, so must we have the Grace of the New Covenant, before we can exercise it to the Profit of others. Thus has God sweetly joined the Duty and Privileges of his People together; and *what God has joined together, let no Man put asunder.*

Use 2. If Jesus Christ is a Surety for his People, then

[1.] Here's a Foundation for the Admiration of all divine Perfection, displayed in this Settlement of Salvation for lost Sinners.

(1.) Infinite Wisdom, in finding out such a Way of Salvation for Sinners, by a Surety; that *Mercy and Truth might meet together*, in the Salvation of Believers, thro' the Righteousness of Jesus Christ; that *God might be just, and the Justifier of him that believeth in Jesus.* That God might be *faithful and just, in forgiving of Sins*, and shewing Mercy to true Penitents.

(2.) Infinite Grace, to be admired by Men and Angels to all Eternity. O amazing Wonder of Heaven and Earth, that God should put his own Son into the Place of a Surety for Sinners! and that, when Men did not ask for him, God put him in Office, and sent him to *seek and save lost Souls.*

[2.] Then who shall hinder the Salvation of the Believer? *Rom. viii. 33. Who is he that condemneth, it is Christ, the Surety, that died.* The Justice of God will not condemn them, for Jesus Christ the Surety of his People has paid their Debts; it is God that justifieth, for the Bond is paid. And if Satan and Conscience condemn, he that satisfieth divine Justice can stop the Mouth of the Accuser of the Brethren, and answer all the Accusations of Conscience, and speak Peace to the troubled Soul. Blessed be God for Christ, the Surety of the better Testament, and any good Hope thro' Grace, of Interest in him and it.

C H A P. XVI.

What Obligations the Covenant People of God lye under, to Thankfulness; to abstain from Sin; to walk by Rule; to be holy in Conversation; as God's Honour, their own Comfort, and their Usefulness in Life depend upon it.

IN some of the former Chapters I have shewn some of the *Privileges* of Believers, as they are settled and conveyed by the New and Better Covenant, or Better Testament; now I shall set forth something of the *Duty* of God's Covenant People. And I am sure that every sincere Christian desires to know and do the *latter*, as they desire to be possess'd of the *former*. And truly, without such a Disposition of Soul, the Truth of his Grace would lie under very great Suspicion. God's Covenant People have something *to do*, as well as something *to believe, receive, and wait for*. Every Believer, as he is a *Child* of God, has a large, suitable, and sure Portion and Inheritance to wait for; and as a *Servant* of God he has also much *to do*. The Gospel of Grace which he is under, and the Grace of the Gospel which he professes, both of them call for *Obedience and Holiness*. When God, in any Age, has taken any into Covenant with himself, he has ever obliged them to walk by *Rule*, not of their *own*, but of *God's* prescribing; so he did *Abraham*, Gen. xvii. 1. *Walk before me, and be thou perfect; and I will make my Covenant between me and thee*. This was no other than the Covenant of Grace, which God makes with all Believers, in Christ. Let this be thy Care, to walk before me, or with me, in all Duties of Religion, with an upright Heart. Set the Lord always before thee; in all thy Walk remember God's Tie is upon thee, and on all thy Ways. Take the Word of God for thy Rule of Life; make the Glory of God thy Aim and End; let this be thy constant Care, as a most reasonable Return of my Grace, for I will be a God All-sufficient

sufficient unto thee. I will be thy God, by that Covenant which is ordered in all things, and sure.

Our Business now is to shew what they are obliged to do, and how they should live, that profess to be within the Bonds of the Covenant.

First. They are obliged to all Thankfulness to the God of their Mercies: How can any one take a View of what the Covenant of Grace contains, and also hope they have Interest therein, without saying, as *David*, Psal. ciii. 1, 2, 3, 4. *Bless the Lord, O my Soul, and all that is within me bless his holy Name; bless the Lord, O my Soul, and forget not all his Benefits; who forgiveth all thine Iniquities, who healeth all thy Diseases; who redeemeth thy Life from Destruction; who crowneth thee with loving Kindness and tender Mercies.* These were all Blessings of the Covenant of Grace. Now in order to carry out the Soul to Thankfulness for these Things, it is needful to consider,

[1.] How great the Mercies are which God conveys to us by his New Covenant, or that we enjoy under the New Testament of our Lord Jesus Christ! The last Text mentions some of them; Pardon of Sin; free Justification, thro' the Blood of Christ; healing of all our Diseases; Sanctification of the Soul; Riches of Grace; an Estate of a King, *crowning with loving Kindness.*

[2.] How seasonably the Mercies come, and how suitable to the Works of the Soul! There is Pardon for the condemned Soul; Bread of Life for the Hungry; Water of Life for the Thirsty; Cloathing for the Naked; Cleansing for the Filthy; Redemption for Prisoners and Captives; and Riches of Grace for the Poor, &c.

[3.] How sure and lasting the Mercies are! They are the *sure Mercies of David*. God's New Covenant is an *everlasting Covenant*; and the Mercies of it are that good Part that shall never be taken away.

[4.] How free the Mercies are! They come to us *without our Money, and without our Price*; without our Merit and Deserving. Here's a Foundation then, for holy Admiration and Thankfulness, that ever these Things should be given to those that *are less than the least*

least of his Mercies. So said *Jacob*, and so may all the spiritual Children of *Jacob* say. Grace teaches this humble Language, *Lord what is Man that thou art mindful of him, or the Son of Man, that thou shouldst visit him! Lord what am I, and what is my Father's House, that thou hast brought me hitherto!* There are four things that shew the Freeness of Covenant Mercies, and that foreshew that they call for Thankfulness from the Receiver.

(1.) The Gift of the Gospel itself, which brings the good Tidings of Salvation of Sinners, is of Grace, therefore called the *Word of his Grace*, Acts xx. 32. both because it is a free Gift of God, and because it brings the Tidings of Salvation by the Grace of God.

(2.) The very first Publication of the New Covenant was an Act of Grace, for Man was fallen, ruined, and lost, when God first revealed the Covenant. When Man had sinned, he hid himself from the Presence of the Lord God, for what might a guilty Rebel expect but Execution? What might he conclude, but when the holy, just, and offended God sought after him, that it was to slay him. But instead of executing Vengeance speedily, this was the very Season of God's first Discovery of Covenant Grace.

(3.) Jesus Christ himself, the very Sum of the Covenant, and the first and chief Mercy of it, is a free Gift, *Isai. xlii. 6. I will give thee for a Covenant.* Jesus Christ is the Gift of God, *John iii. 16. God so loved the World, that he gave his only begotten Son.* So Christ spake of himself, *John iv. 10. If thou knowest the Gift of God.*

(4.) All other Blessings of the Covenant are a free Gift, and that's Grace; so you have them all together, *Acts xiii. 34. I will give you the sure Mercies of David.* And if we should view them one by one, we should find they are a free Gift.

[1. *Justification*, or Pardon of Sin, is a free Gift, *Rom. v. 15, 16, 17.* The free Gift, the Gift of Righteousness. And what is that Gift? It is the Righteousness of Jesus Christ; which is the Matter of a Believer's Justification, *Eph. i. 7. We have Redemption thro' his Blood, the Forgiveness of Sin, according to the Riches of his Grace.*

[2. *Faith* it self, which is the Means and Instrument of our Justification, is a free Gift, *Eph. ii. 8.* By *Grace* are ye saved thro' *Faith*, and that not of your selves, it is the Gift of God.

[3. Our *Relation* to God as *Children* to a Father, is a free Gift, *John i. 12.* As many as received him, to them gave he Power to become the Sons of God, even to them that believed on his Name. God gave them this Privilege.

[4. Our *Repentance* towards God, is also a free Gift, *Acts v. 31.* Him [Jesus Christ] hath God exalted, a Prince and a Saviour, to give Repentance to Israel, and Forgiveness of Sins.

[5. *Eternal Life* is also the Gift of God, *Luke xii. 32.* It is your Father's good Pleasure, to give you the Kingdom; so it is the Gift of Jesus Christ, *John xvii. 2.* That he should give eternal Life to as many as thou hast given him.

[6. *Healing* our Backslidings is also an Act of Grace or free Mercy, *Hos. xiv. 4.* I will heal their Backslidings, and love them freely.

Secondly. God's Covenant People should pray for farther Blessings of the New Covenant; tho' they are the free Gift of God, yet they must be asked of God, *Ezek. xxxvi. 37.* After God had promised many Covenant Mercies to Israel, such as a new Heart, putting his Spirit within them, writing his Laws in their Heart; yet after all these Promises, saith God, I will yet be enquired of by the House of Israel, to do these things for them. Covenant Mercies are ever conveyed to Men in a Way of Duty: Hear, and your Souls shall live. He that confesseth and forsaketh his Sins shall find Mercy. He that believeth is justified from all things So that our Duty and Privileges are closely joined together. And this may be one Reason why the present Settlement of Grace is called a Covenant, even because there is something for us to do. It is Presumption to expect Grace and Glory without the Use of God's appointed Means.

Thirdly. The Covenant People of God should be careful to abstain from all Sin, from all Appearance of Evil; and to live soberly, righteously and godly, in this present evil World. To live in Sin, is contrary to the very De-

sign of the Gospel; and as contrary to the new Nature of the true Christian, *Shall we continue in Sin, &c.* God forbid, Rom. vi. 2. *How shall we that are dead to Sin, live any longer therein?* Let a Man's Profession and Pretences be what they will, if he is not careful to avoid Sin, and to practise Holiness, he deceiveth himself. I shall instance in the following Particulars.

[1.] He that professeth *Faith* in Jesus Christ, without a sincere Care about good Works, deceiveth himself, *Jam. ii. 18. A Man may say, I have Faith; there was a Profession of it; but shew me, shew to others, thy Faith.* He that believeth, not only *should be* careful to maintain good Works, but *he will be* so. True Faith is a good Tree, and it brings forth the good Fruit of Love to God, and Care to keep his Commandments.

[2.] A professed *Hope* of Heaven, without Care of Holiness, is a dangerous Delusion. This is contrary to the common Way of the working of the Spirit of Grace, *Psal. cxix. 166. I have hoped for thy Salvation, and done thy Commandments.* Not to hope for the *blessed End*, without the careful Use of the *Means*; much leis to hope for Heaven in a Way of *Sin*. Why should any hope for the *Reward of Grace*, without Care to approve themselves *good and faithful Servants*? Though a true Christian does not ground his Hope of Heaven upon *his own Doings*; yet he does not hope for Heaven *without Holiness*, 1 John iii. 3. *He that hath this Hope in him, purifieth himself, even as he is pure* [with whom he hopes to dwell in Heaven.] He that hopes for Heaven must have some good Foundation for his Hope. An Hope of Heaven is not *good Hope*, unless it is founded on Faith and Holiness; for these are the Means appointed of God, in order to obtain eternal Life, 2 *Thess. ii. 13. God hath from the Beginning chosen you to Salvation, through Sanctification of the Spirit, and Belief of the Truth.* Election and Glorification are the first and last Links of the golden Chain of Salvation, Rom. viii. 30. *Whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.* Now we cannot think of the first and last Link of this Chain, without

out thinking also of some others, whereby the first and last are held together; and the middle Links are Faith and Holiness.

[3.] A Profession of Communion with God and Fellowship with Jesus Christ, while a Man lives in Sin, is a dangerous Delusion; such a one deceives himself, these can never hang together; it is contrary to the Gospel and Grace of God, *1 John i. 6. If we say we have Fellowship with him, and walk in Darknes, we lye, and do not the Truth.* If any walk in Darknes, that is, live in, and allow of Sin, which are Works of Darknes, then, saith the Apostle, we lye; our Profession is all a Cheat; for Communion with God is transforming; such a one must needs be like God, *Amos iii. 3. Can two walk together, except they be agreed?* And the more Communion, the more Conformity. Such will hate Sin, delight in religious Duties, prize, honour and practise Holiness; they cannot sin with Allowance.

[4.] A Profession of Interest in the New Covenant, without Care of Holiness, is a Delusion; he that lives in, and allows of Sin, is a Stranger to the Covenant of Promise; a Stranger to the Truth of Grace. If the Truth of Grace was in his Heart, he cannot sin as others do, and as he himself used to do. Grace and Holiness go hand in hand; so that the Man that is without the one, is without the other also.

[5.] There is no true Comfort to be drawn from the better Covenant, or Testament, without Holiness. Some may pretend to a great deal of Comfort, Peace and Joy from the Doctrines of Grace, and Promises of the Covenant; but the Spirit of God is no where the Spirit of Adoption, but where he is also the Spirit of Holiness. If Sinners will talk of Comfort, God will say to such, *what hast thou to do with Comfort? turn thee behind me;* the Peace and Comfort of Christ and the Gospel are *Joy and Peace in believing*, *Rom. xv. 13.* And in walking by Rule of the Word of God, *Gal. vi. 16. As many as walk according to this Rule, Peace be on them and Mercy,* *2 Tim. ii. 19.* Whatsoever great, good, suitable and sure Mercies the new Covenant contains, Unbelievers and the Un-

holy have *no Part or Lot in the Matter.* *The Foundation of God standeth sure;* and ever will do so; *the Lord knoweth who are his;* and he is in one Mind, and who can turn him from his Purpose, from his Covenant-Settlement, and his Promise in Christ? But it is added, *Let every one that nameth the Name of Christ depart from Iniquity.* Workers of Iniquity have nothing to do with Christ's Covenant, *Psal. l. 16. What hast thou to do to take my Covenant into thy Mouth, seeing thou hatest to be reformed?*

Quest. How true spiritual Comfort, drawn from the Covenant, may be known from false Comfort.

(1.) True Comfort may be known by a sincere Care and Endeavour to keep the Precept, while they please themselves with the Promises.

(2.) When their Comfort better disposes them for Christian Duties, not allowing them to live careless, but make them more ready and forward to do the more for Christ, the Gospel, and the Souls of others.

(3.) It is true Comfort when it is attended with a tender Care for the Honour of God; from whom the Comfort comes.

(4.) When it carries out the Soul to the farther exercise of Grace, Faith, Repentance, Love to God and Jesus Christ, and sincere Desires after him.

Question. Why have not the People of God Comfort and Joy always?

(1.) Because they have other Work to do; they are not to walk by Sense, but by Faith, Repentance, Hope, Patience, Hunger and Thirst.

(2.) Because too much Sail and too little Ballast might endanger the Ship in a Storm.

(3.) To shew us that Comfort is not at our Command; but at the Sovereign Disposal of God.

(4.) That they may prize it more, and improve it better, when they enjoy it; walk the faster, and work the harder while it is Day.

Question. But to what End should the People of God be careful to maintain good Works, seeing they cannot justify them before God?

Answer.

Answer. Our good Works have their excellent Use, though they will not serve for that Use.

(1.) Good Works cannot justify us before God ; but they can justify us before Men.

(2.) They cannot justify our Persons, but they can justify our Faith ; and evidence our Persons to be already justified, *James ii. 21.*

(3.) They tend to the Glory of God, and to provoke others also to glorify God, *Matth. v. 16. Let your Light so shine before Men, that they may see your good Works, and glorify your Father which is in Heaven.*

Fourthly. God's Covenant-People should be very careful to walk by the Rule of the Holy Law of God. The Law of God is not a *Covenant of Life*, to look for Salvation by ; but it is a *Rule of Life* ; a Rule of Duty both towards God and Men. If you are within the Bonds of the New-Covenant, then are you the Children of God. But remember that *all the Children of a King, are the King's Subjects*, though you have a Kingdom to wait for, yet you are subject to the King of Kings. Every one of God's Children have spiritual Liberty from the Curse and Condemnation of the Moral Law ; and from the Law as a Covenant of Life ; but not from Obedience to it as a Rule of Life ; neither does the sincere Believer desire such a Liberty. The People of God are not delivered by the Gospel, from that which never was any Part of their Bondage. The Moral Law is no Bondage to Grace, but a Law of Liberty. Jesus Christ is not a dead Husband to Believers ; therefore they owe Obedience to him, and without it none can evidence their Love to Christ ; neither is Jesus Christ the *Author of Salvation* to any but such as *obey him*, in putting away Sin, and in care to have Heart and Life conformed to his Will and Example.

Question. But if Jesus Christ obey'd the Moral Law as a Surety, in the Room and Stead of his People, why are Believers obliged to obey it now under the Gospel ?

Answer. As Christ's Sufferings were for one End, that is to make Satisfaction to Divine Justice ; and to free

free his People from eternal Death ; so Believers Sufferings are for another End, *i. e.* for the Exercise of Grace to weaken Corruption, and to further Holiness. So Christ's Obedience was to procure Grace and Glory for his People : Believers Obedience is to shew forth the Truth of Grace, already received, and to shew themselves Imitators and Followers of Christ.

Question. But how does it appear that the Moral Law is still a Rule of Life to Believers ? *Answer,*

[1.] Because Jesus Christ came not to *destroy* the Law but to fulfil it, *Matth. v. 17.*

[2.] The Lord Jesus himself preached the Law, and proclaimed it to his Disciples, shewing its spiritual Meaning, that they might the better understand the Rule of Duty.

[3.] The Gospel does not *make void* the Law, but *establish* it, as a Rule of Life, *Rom. iii. 31.* for the Duties required by the Law, are brought down into the Gospel ; tho' Faith makes void the Law as a Covenant of Works ; yet not as a Rule of Life.

[4.] If the Moral Law is not a Rule of Life to Believers, then it would follow, that it is no Sin to do what the Moral Law forbids ; but whatsoever Sin is committed by a Believer, is a Sin against the *Law*, as well as against the *Gospel*.

[5.] Jesus Christ was a Pattern to his People in obeying the Law. Christ's Obedience to the Law, does not free his People from Obedience, any more than Christ's Prayer and Intercessions frees them from the Duty of Prayer ; or Christ's Humility, or Patience, or Self-denial, make those Duties to be needless in his Followers. The Apostle *Paul*, held himself *under a Law to Christ*, *1 Cor. ix. 21.* *With my Mind, I myself serve the Law of God ;* and *Matth. ix. 15.* Our Lord says, he that shall *teach Men to keep the Law*, shall be, (not a legal Preacher) *but great in the Kingdom of Heaven.*

[6.] If the Moral Law is the very *Law of Nature*, then Believers are obliged to observe it as a Rule of Life ; for the Gospel of Christ cannot be supposed to require any thing contrary to Nature ; Men are bound

to obey the Law, as Christians, as well as Creatures; else Christians could not sin against the Law of God, *for where there is no Law there is no Transgression*, Rom. vii. 7. Thus the Wisdom of God is to be admired, that he gave out such a Law, at first, to his Creature Man, that should serve him, without any need of Alteration, in every State he should be in; in the State of Innocency, and under the Fall, and in his recover'd State.

[7.] If it is an Evidence of a *carnal* Mind not to be subject to the Law of God, as is affirmed, *Rom. viii. 7.* then it is an Argument of a *spiritual* Mind to be subject to the Law of God: Wherefore it must needs be a Rule of Life to Believers; for none are spiritually-minded but such as have the Grace of God in Truth.

[8.] If none are prepared, and disposed, to yield acceptable Obedience to the Holy Law of God, but such as have Faith in Christ; then the Moral Law is a Rule of Life to Believers. And if it is not used as such by them, it is a Rule to none upon Earth; for none, in a State of Nature, can know it aright, or care to understand it as a Rule. Those that have an utter Aversion to Holiness, cannot approve of a Rule of Holiness; but true Grace ever inclines the Soul to keep the Law of God, *Psal. cxix. 4, 5.*

Objection. *But is not this legal Doctrine?*

Answer. When Men put their *Duties* into the Article of *Justification*, that's legal; but if they keep their *Duties* and *Good Works* in the Article of *Sanctification*, that's according to the Gospel; for the New Covenant requires us to do our best, and to do all we can; but *when we have done all, to count ourselves unprofitable Servants*, and rest entirely on the Merits of Christ, as if we had done no good Thing.

Objection. *But the Law killeth, and is a Ministration of Death.*

Answer. So it is, to all that are out of Christ, but a Law of Liberty to all that bring the Righteousness of Christ to it.

Question.

Question. But what should Believers look upon as powerful Motives to Obedience and Holiness?

Answer. [1.] What God has done for their Souls. Has he given spiritual Life; we should employ that Life for God that gave it, in all Thankfulness, in holy Walking, in cheerful sincere Obedience. *What shall I render to the Lord for all his Benefits done unto me?*

[2.] This is most agreeable to the new Nature they have received from Heaven. They that live in, and allow of Sin, are Strangers to the Grace of God. Every gracious Soul is *dead to Sin*, how shall they *live any longer therein*? You may as soon persuade such a one to live in Captivity, in Prison, or among Serpents and Lions, or in the Fire, as to live in Sin, *He cannot sin, because he is born of God.*

[3.] The mutual Love that is between God and Believers, and the Relation they stand in, one to another, oblige them to walk as God has appointed; they are dear Children of God; and they are good and faithful Servants. Then, saith God, *If I be a Father, where is my Honour; and if I be a Master, where is my Fear?* Such as are sincere, will suffer their Ear to be bored to the Post of God's House, to serve him for ever; for they can say also, *I love my Master*, and I love the Laws of his House. I love his Work, and count it my perfect Freedom.

[4.] It is the Duty of every true Christian to be Followers and Imitators of Christ, *Matth. xi. 29. Learn of me.* They should walk as he walked. He was a Pattern of Humility, Meekness, Patience, and Self-denial; he went about doing Good; he pray'd much; and pray'd for his very Enemies; he was resign'd to the Will of God; being reviled he reviled not again.

[5.] Because Communion with God is kept up by holy Walking. Walking loosely and vainly cannot be walking with God. To walk with God is to please God; but none can do so, but such as bring forth the Fruits of Faith and Holiness.

[6.] The Certainty of the *Reward of Grace*; the Reward of the *Inheritance*, should quicken Believers to a

Life

Life of Obedience, and Holiness ; for tho' they are not to work, that they may be accepted of God *for their Doings*, yet they are allow'd to keep the *Rewards and Crown of Life* in their view, to quicken them *to run their Race*. *Hope* of an Answer is an Encouragement to pray ; and *Hope* of Victory is an Encouragement to fight ; but *Assurance* of either gives the greater Courage.

Fifthly. Those that are in Covenant with God should often renew their Covenant with him. *Let us join ourselves to the Lord by a perpetual Covenant, that shall never be forgotten*, Psal. cxvi. 16. *Truly I am thy Servant*. I will be thy Servant ; not only thine by thy Grace, but by my own Self-Dedication. Lord, thou hast *loosed my Bonds* from Guilt, Curse, and Condemnation, and from the Power of Sin ; and now I am most heartily willing to be united to thy Fear and Service : For thy Service is perfect Freedom ; it is what I love and choose, O may the Bonds of thy Love bind and keep me close to thee !

Sixthly. Those that are in Covenant with God should take care to *work out* their Salvation, *Phil. ii. 13*. None else can do it ; for the very *working* supposes spiritual *Life*, and a living Principle of Grace to work from. But being alive, they shall live by Faith on Christ, *Gal. ii. 20*. *The Life that I live in the Flesh, is by the Faith of the Son of God*. So should they live in the exercise of Repentance towards God ; they should keep close to all known Duties and Ordinances ; these are necessary Means in order to obtain the end of their Faith and Holiness, even the Perfection of Grace and Possession of Glory. Though these do not give Men a Right to eternal Life, yet they are God's appointed Way to obtain it.

Use 1. These Things shew the Mistake of some, that suppose Christians under the Gospel-Dispensation have nothing to do with the Law of God ; but only with the Gospel of Jesus Christ ; as if the Law and Gospel were at enmity one with the other, *1 Tim. i. 8*. *The Law is good if a Man use it lawfully*. The Law is used *unlawfully*, when it is made a *Covenant of Life* ; but it is

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used *lawfully*, when it is used as a *Rule* of Life; and thus the Law and Gospel agree, 1 *Tim.* i. 11. *According to the glorious Gospel of the blessed God, &c.* What is according to the Gospel? It is the *holy Law* of God, spoken of just before.

Use 2. Learn hence the Mistake of such as think the Doctrine of the free Grace of God leads to Licentiousness. The Doctrine of Grace may be *abused* by wicked Men, that are glad to find out any Thing to *cover* and *excuse* their Sins, and keep their Consciences quiet: But there is no Duty of Religion or Holiness required by the *Law* of God, but the same is required by the *Gospel* too, and enforced by the strongest Arguments; and provides Help also for the Performance of it.

Use 3. That the New Covenant, or New Testament, does no Injury to the Holy Law; for it brings a better Righteousness to it than our own; even the perfect Righteousness of Jesus Christ. Moreover the Gospel calls for inherent Holiness, as much as the Law does, or ever did; only here is the Excellency of the Gospel above the Law, that it also provides the Means of that Holiness, that's more than the Law ever did. Thus the Law shews Men their sinful, guilty, miserable, lost Condition; but it is the Gospel, or New Covenant, that shews to fallen Men the Remedy that God had provided to heal all Soul Diseases. Thus the Law shews Men their Duty, with the Defects of them, to humble Men; and the Gospel shews them where their Strength lies, and how Duties may find Acceptance with God. The Law *chains* up the Lion, as it may keep Men from Sin: The Gospel *changes* its Nature into a Lamb. The Law stops the Course of the Stream, as it restrains Men from Sin; but the Gospel, with its Grace, heals the Waters, as it renews the whole Man. One serves to keep from Sin; the other Disposes the Soul to Holiness. One sets Bounds to the raging Sea of Mens Lusts and Passions; the other changes the Disposition of the Soul. One shews a Man that justifying Righteousness is not in himself; the other shews him where it is to be found: Thus they both have their most excellent Uses. Let Christ, Faith and Grace

go before, and *Moses* and good Works will follow after; and they both will do well in the Christian's Life. The *Law* sends Men to the *Gospel*, for a *justifying Righteousness*; and the *Gospel* sends Men to the *Law*, for a *Rule of Life*. *Moses* can lead a Christian, and show him how to walk thro' the Wilderness; but it is *Joshua*, or *Jesus*, alone, that can bring them into the Heavenly *Canaan*. Blessed be God for the Holy Law, and the Light of it; and for the Gospel, and the Grace of it: May that blessed Doctrine of Grace ever effectually teach us, *that denying Ungodliness and worldly Lusts, we may live soberly, righteously and godlily in this present World; looking for that blessed Hope, and the glorious Appearance of the Great God, and our Saviour Jesus Christ: For he that bath this Hope in him, purifieth himself, even as he is pure.*

F I N I S.

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